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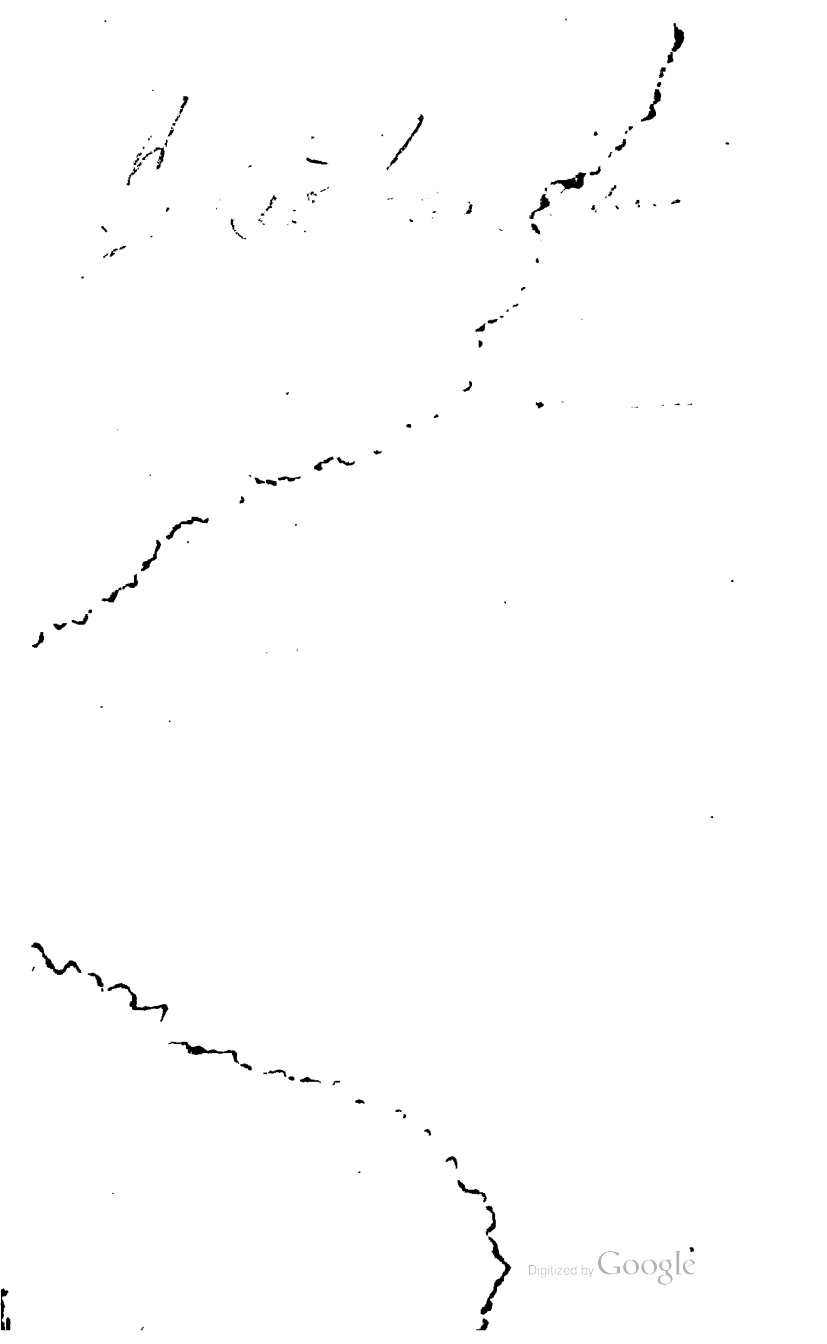
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THREE HOURS SCHOOL A DAY:

A

TALK WITH PARENTS.

BY WILLIAM L. CRANDAL.

"The true system of Education, for either Man or Woman, is yet only in expectancy"—MRS. PAULINA W. DAVIS: *Report to Worcester Convention, October, 1851.*

ALBANY:
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PREFACE.

My object in this work, is to aid in the emancipation of children and youth from School Slavery.

As to the work itself, it goes from my hands, with warm blessings on the heads of the Children—poor, suffering, abused Childhood—sorrowing now, and despoiled.

ALBANY, October 7, 1854.

TO

MY MOTHER.

PART I.

"PHRENOLOGY undertakes to accomplish for man, what Philosophy performs for the external world; it claims to disclose the real state of things, and to present nature unveiled and in her true features."—Prof. SILLIMAN.

THREE HOURS SCHOOL A DAY:

A

TALK WITH PARENTS.

1. SIX HOURS SCHOOL A DAY, is a curse to Children, a curse to Teachers, a curse to Parents. It is rapidly making of the American People a nation of cripples—Intellectually, Morally, Physically. It is driving stamina out of the nation! It is in the teeth of all the natural laws of the human constitution. I challenge every man and woman, every boy and girl, in the United States, to the proof, that Six Hours School a Day, or a Forenoon and Afternoon session, or that mongrel thing, a Session from 9 to 2 o'clock, is in harmony with any *one* Law of the Constitution of Man. If THREE HOURS SCHOOL A DAY, then, be true, what a terrible lie, is Six! But how happens it that we have Six? Because some overlook, and the rest repudiate, the SCIENCE OF MAN. That's the reason. The Pharisees of Education, repudiate the Science of Man, because, like Christianity, the "common people" can understand it. Science

denounces the present System, and will demolish it. It is a deadly crusade on Nature, and crushes the nobility out of men and women. The period of Childhood and Youth, is the constructing period. As the layers are put on, from day to day, during bodily growth, so is the structure for life. Six Hours a Day so enfeebles them for this work, that the structure is not more than half made, and thus the innocent victims hobble and suffer through the time they stay on earth: they *never* live! At the best, they have but *half the power* designed for them by Nature. Our Schools, from top to bottom, and from bottom to top, are DYSPEPTIC FACTORIES! Where are your stalwart men, who hold and express Truth, because it is Truth, though they stand alone in the world? So far from that, nearly every American seems to think himself a goner, if he be not either the head or tail of a Party, in Church or State: so thoroughly has this dyspeptic imbecility, caused by over-schooling, eaten out the capacity for the idea that a man should "belong" to himself, and should not "belong" to a party, sect, or clique. He may *act* with *either*, at times, but always "belonging" to himself. We want a race of men and women who belong to themselves! We can't have it, till we have THREE HOURS SCHOOL A DAY: NO SCHOOL AFTER 12 o'clock, M., for that day! That must

come, before INDIVIDUALITY OF CHARACTER can come. We want original men and women: those who are themselves, and nobody else. We don't want a race "made to order," by being crimped Six Hours a Day. Education, is every thought and every action from the cradle to the grave. To have independent men and women, a portion of that thought and action in Childhood and Youth, must be independent. Parrots are no longer wanted. This—that is, the next ten years—is to be an Age of enquiry, of controversy, in regard to the NATURE OF MAN, and his relations, to which no other Age bears any sort of comparison. Why? Because Science is to take the place of Guessing—otherwise called Speculation. The man whose attainment is to learn and repeat what others have said, is no longer wanted. He can no longer act a part. The Age for him has gone by. Consequently, we should adapt our School System to the New Age and the New Wants. We now want men and women who can do: who can strike a blow now for the race, and furnish THEIR IDEA of what the world is to BE. The Six Hours a Day system, makes men mere funnels for that which is and has been, to run through. The men who have made their mark on the world's progress, as a general fact, are men who did not, for any considerable portion of the period of growth of

body, stay in School Six Hours per day. The exceptions, are men whose marvellous positive power made them proof against all assault from without: who could neither be moulded nor crushed by the present unnatural System. This eternal cramming—stuffing—*must* make Dyspepsia: nothing is better settled by the Laws. What wonder, then, that we see the transcendant plunge from investigation and argument, to a hiss, when new Propositions in Philosophy or in the Social Relations, are brought forward! Is not a hiss or a sneer, a reasonable effort for an Intellectual Dyspeptic? What wonder, then, that men, formed in the image of their God, with attributes divine, should so oft assume the character of the unarguing goose! Free Discussion trampled under foot: for when was not weakness the parent of cowardice? These things are—these things will be—till our School System gives Intellectual vigor, by giving a chance for independent thought, and for physical stamina.

2. *Our Education is now a thing of Fashion, and not a thing of Science.* It is a thing of manner and not of matter; of forms and not of ideas; of words and not of things; of the way in which a thing is said, and not of what is said. Above all, it is a thing of Fashion, not of Science. The time is to come, and is comparatively at hand,

when proficiency in Education is to consist in knowledge of Science, or of the laws and works of God, and above all, of that Science of Sciences, the SCIENCE OF MAN; and not in poor, pitiful verbal criticisms, and "ground and lofty tumbling" in Literature, the mere work of Man.

3. Said an intelligent gentleman to me—"Are you in favor of Three Hours, because your idea is that they will learn more." "Yes," was my reply, "because they will learn more, and because they will grow more. The business of children and youth, is to grow: the Almighty made arrangements for that, but did not for schools; and with His arrangements we have no right to interfere." "Then," said he, "the idea is, that *school labor is not to interfere with growth.*"

4. The System of Six Hours School a Day, kills the body and kills the mind. By keeping the scholar confined so many hours in a day, we kill the body: by begetting an inextinguishable feeling of disgust with everything that pertains to the acquisition of learning from books, we kill the mind.

5. The change to Three Hours a Day, is not on the ground, that we now, by Six Hours a Day,

accomplish too much, but that we accomplish too little. It is, that we may occupy the highest range of attainment, and thus fulfil the real utilitarian demand of the age. The case now is not unlike that of the man in an attempt to take up a handful of flaxseed: the more tightly he grasps, the less flaxseed he takes up. There is a game I have heard of, wherein it is said, "The more you lay down, the less you take up." Six Hours a Day, instead of Three, is that, precisely.

6. The tendency, in this country, at this time, among those whose pecuniary means will enable them so to do, is to school their children to death. To a frightful number of children, this is literally true. Upon thousands and thousands of others, six hours per day of confinement to the School Room, and to its labors, entails a living death. Relief, to them, from a life of comparative nothingness or of suffering, or both, can be sought only at the portals of the tomb. Could the frightful catalogue of ill which results from a single year of this over-schooling, in the State of New-York alone, be presented, the picture would appal the stoutest heart. It would awaken interest in this question in the most unfeeling minds; for while it is true, that there are some beings in human form who do but little to minister to the happiness

of others, it is not less true that few can be found who delight in misery. It is a fact, that, by the PRESENT SYSTEM, an untold and incalculable amount of misery is implanted every year, and which clings to its victims for life. A portion of the victims of this policy, find relief in an early grave, rending the hearts of fond and doating parents: the calamity attributed, of course, to some disease with a name to it in the Doctor's Books, but which was invited and made a welcome lodger in that child's constitution by the enfeebled and distorted body and mind produced by the conspiracy of folly, in which the parent and teacher had combined against the child. Other victims of this conspiracy—less fortunate—drag out a prolonged existence, embittered by weakened and deranged powers and functions of body and mind. The powers and faculties with which they were endowed by nature, are thus perverted; their integrity is thus forever destroyed; and a life of suffering, or of comparative mental and physical feebleness, or both, is the result.

7. This Age demands of every one who would act well and successfully his part, a higher and truer Education than has been demanded by any preceding age. To meet this demand, in our go-ahead country, children have been crowded into

School Rooms six hours a day, for six, eight and ten months in the year. This is kept up from the age of 4 or 5, to 15 or 21, as the case may be, by almost all who can afford the expense in time or money. In accordance with the impulsive spirit of our people, the question sought to be solved, is, *the attainment of the greatest amount of what is called Education, in the smallest number of months or years.* In doing this, the laws which the Creator has written on the body and the mind, have been overlooked or disregarded. In fact, in the matter of Education, hitherto, the body has been out of the question; and Education has been carried on in our Schools as though the scholar was all mind and no body: And though the fact that the scholar has a body could not be ignored by the senses, the idea of educating the body, and educating it first of all, and with the same sedulous care that we bestow on the mind, as yet remains absolutely foreign to the American System of Education. This is true, in its whole range, from the "infant" Primary to the College and high-sounding University. Children have been treated, in this regard, as though they were so many machines of wood, and stone, and iron. I speak in general terms. General terms do not include exceptions. It would be like sweetest music, however, to hear of the exceptions. I do not

know where they are; but if they can be produced in the State of New-York, let all the people have the news!

8. Nature has rebelled against this outrage on her rights. From one end of the State to the other, complaints come up of the "*Irregularity of School Attendance*;" and in some quarters, it has been pronounced by School Authorities, one of the "alarming" signs of the times. But it is a cheering, not an alarming symptom! It is a certificate to the integrity of Nature. It shows that by this process, the natures of children have not been transformed into stolidity. The children cannot stand it. They get rid of what they regard as imprisonment, by excuses, when they can—by truancy, when they must. They do not know why, but they know the System is too much for them—that it is REPUGNANT. This is all wrong; for children delight in school! Properly managed, it is as delightful to them, as any other recreation to which they can be treated. By the very laws of their being, children and youth are inquisitive. They want to know all about it. Hence, they delight in the acquisition of facts—of things new—of things unknown. They have everything to learn; some things are learned out of doors, other things in the School Room; and every new thing

learned pleases them. But this delight can exist only when other things are in harmony. Circumstances can be so arranged, as to excite other feelings which shall overpower this, and render acquisition repugnant and not grateful. But, properly conducted—in harmony with the laws of the body and of the mind—the very operation of acquiring Knowledge is a real pleasure, *in itself*, and is its own immediate reward in the happiness it secures for the passing hour. While their surplus energies remain, how eager they are! How their eyes sparkle with delight! But press this to weariness, to lassitude, and you beget disrelish and disgust. *The buoyant and impulsive nature of the child or youth*—planted for the wise and high purpose of meeting the necessity for superabundant energy imposed by bodily growth—*recoils from weariness and lassitude*, and above all when produced by exhaustion of the nervous or electric power, accompanied by inactivity of the body. It is contrary to the highest, because first, law of their nature. The demands of the Law of Growth, for fresh and elastic energies, are imperative; and weariness, from exhaustion by inactivity of the body and activity of the mind, prevents the fulfilment of that law. The extraordinary exuberance of spirit we witness in children and youth, and their incontinent love of fun, are but

tokens of that superabundant energy in the general economy required to meet the necessities of bodily growth. *The first and the main business of children and youth, is to grow.* Whoever interposes to defeat the complete and perfect fulfilment of that destiny, with whatever motive, inflicts on the unfortunate object of his care, the heaviest and the bitterest curse. Yet with what folly—and if not folly, madness—are the requisite means of bodily growth withheld from these children and youth, who, for ten months or for five months in the year, are kept in a School Room for six hours in a day ! The freest exercise, in the open and pure air, at the beck so far as may be of their own free impulses and volatile spirits, is the daily demand of every human being till the body has done growing : *And that, be it remembered, is to be had at the proper hours.* Not only, with them, is the current of life to be maintained—not only is the demand which daily waste of the body creates, to be met—but that other draft on the energies of the System, to wit : to add to the structure itself, must be promptly and fully met, or the penalty is to be paid during every hour of existence after maturity, in the daily use of powers of body and of mind, less in quantity, and inferior in quality, to what those powers might have been. This is a perfectly plain case. *What is built up during*

growth, is to be enjoyed, daily, during the period after growth ceases—AND NO MORE. The foundation is laid during that season, and so it remains. “As the tree falleth, so it lies.” Language cannot well magnify the importance of this question to every individual who has not yet reached maturity of bodily growth: who is yet laying the foundation and building a structure for life, either in imbecility or in power. If the testimony of the thousands who are now spending their lives, with scarcely a topic of greater interest or higher pleasure than their unavailing regrets, could be recorded and published, but little need then be added to arouse attention.

9. The present high-pressure System in School Education, everywhere in vogue, is in the teeth of the Natural Laws. Three hours per day of confinement in the School Room, is all any human being under 21 years of age can endure, and live up to the laws of his being. This of course presupposes, that while in the School Room the scholar does what he is there for—WORKS. *The idea that it is wise for any one to spend an idle moment in a school-room,* presupposes one of two things: either utter ignorance of the effect which the light of the sun, pure air, and exercise, have on the constitution of man, or else insanity. Igno-

rance or insanity, only, could tolerate the idea, that it is wisdom to keep a child or youth in a School Room, unemployed. So my position is based on the idea, that the business of every one, during the Three Hours, is WORK. Some more time than this, during the 24 hours might be spent in study—in looking over and preparing lessons for the next day, in looking after illustrations from men and books—but under other and more inviting circumstances than the irksomeness, tedium, weariness, lassitude and uneasiness, which ever attend the Second Session of three hours, the same day. The Books could be taken up as a voluntary, cheerful and agreeable relaxation, after nourishing and invigorating and healthful labor or play, or both; but this is not to be urged: let it be voluntary work. In passing, I will remark, that useful services, when properly understood and carried on, are but another name for play; though, with children and youth, never to be substituted entirely for what is technically termed Play. For this reason, that in the play or sports of children and youth, the Voluntary principle is at work, and that is the energizing principle of the human mind; and Plays, so-called, are something they can originate, comprehend and direct, and for that reason, they go into them with a perfect unction, and the action of the mind, as

well as the action of the body, sends the hot blood through every fibre.

Now, if this be true, that **THREE HOURS A DAY** of confinement in the School Room—three hours per day of Mental Labor there—is all that the constitution can stand and meet the demands of growth, then it is true that our present School System may truly be denominated the “*Murder of the Innocents.*” Such, I firmly believe it to be. That in rushing on, with steam-like energy, to the accomplishment of a desired end, disregarding and trampling on eternal and fixed laws, which forever control results—like a strong man struggling in a morass, where every effort but sinks him deeper in the mire—we are no less surely defeating the attainment of stamina of character and of intellectual power. The race is dwindling, not gaining, in mental and physical force.

10. *Is it not true, that the truest object of care, is to secure, at the period when manhood or womanhood is reached, the strongest and healthiest body?—in other words, its highest development? If so, then does not he—whether parent or teacher—who, intentionally or unintentionally, prevents this, inflict a most outrageous and incalculable, as well as irreparable, injury? There will not be any debate here. All feel conscious, that a strong*

and sound body—a body capable not only of endurance, but capable of resisting external influences to disease—is a capital for life, the value of which cannot be computed in money. It is perpetual wealth—it is perpetual pecuniary independence—it is perpetual ability to aid others in the kind offices of friendship and love—a perpetual source of contentment and happiness. *This, I say, is the first object of School Education*—of any Education fit to be called Education; while the fact that it is made neither the first nor the last, in our present System, proves that the Present System is false.

11. Now, how is it with the Child or Youth, at School? He goes in, say at 9 o'clock, and remains till 12—with perhaps 15 minutes recess during that period. He has an hour or two hours, as the case may be, for dinner, and then three hours again at School, as in the forenoon. Now the laws of the body declare, that pure air alone can secure pure blood. There is no medication that can give purity to the blood of the human body, except pure air, and in the proper quantity. *And furthermore, there can be no contrivance by which the air of a room occupied by a numerous company, can be as pure as that breathed under the broad canopy of heaven.* No one, who has given the topic a

second thought, will gainsay this. Impure air is a narcotic, to stupefy the mind. The same laws also declare, that active exercise, at the proper time, is equally indispensable to maintain the body and mind in their natural vigor. Superadded to these, in Childhood and Youth, is the demand of growth, or new formation, on the energies of the circulating system; for, as Dr. Brandreth so pithily says, the "*Blood is the Constitution.*" or, at least, the Constitution comes from the Blood. The same laws further declare, that when food is taken, and for some time afterwards, the nervous or electric energy, and following that, an increased amount of blood, ought to be devoted to the stomach, to enable that organ adequately to secrete its digesting fluid, and to perform its newly required muscular action.

12. *Now, how stands the account?* Can the first of these laws, in the case of a Child or Youth, who is confined with 25 or 100, as the case may be, in a School Room, for six hours in a day, be observed? Is the peculiar and imperative demand for pure air, at that period of life, thus adequately met? Is the law fulfilled? And does the account in reference to active, vigorous, wild, exuberant exercise, stand one whit better? Is the law here fulfilled? And how is it with the law of diges-

tion?—a law on which the entire machinery of the human body hinges. Until it can be shown that the same thing can be in two places at the same time, it will forever remain true, that active exercise of the body or of the mind, during the period thus allotted for the intermission at noon, is a violation of the natural laws. Men do it—children do it—and they do not fall down dead in their tracks; they are not suddenly or violently assailed with pain or disease; yet this does not change the truth, that they have done their bodily powers injustice—have cut off energy, and vigor, and tone of health they might have enjoyed—by trampling under foot the laws of digestion. Active exercise of the mind, calls the electric or nervous energy to the brain, and following in its track, an increased amount of blood; for, as Electricity circulates the blood, so, wherever there is increased Electrical energy, there is more blood. Therefore, whenever there is activity of mind or of body soon after eating, the stomach is robbed of energies and aids which the Author of Nature provided for it. Need I add, that He does not provide in vain? This increased amount of blood, furnishes to the stomach requisite warmth; the increased amount of Electricity, furnishes the requisite force for its muscular action. These are indispensable to the adequate performance of its

important and sovereign functions *during the early stages of digestion*. The stimulus of the presence of New Food in the stomach, attracts to it these two agencies, essential in their character, and admitting of no substitution.

Again: Be it noted, carefully, that active exercise of the body, throws a greater proportion of the electric energy, and consequently of the blood, to the extremities and surface of the body: hence, exercise should be taken, neither immediately before nor immediately after meals: For thus, the electricity and the blood are comparatively placed *beyond the reach of influence* of the stomach, when it is excited to action by the stimulus of a new supply of food. In each case the injury inflicted, will be, of course, in proportion to the intensity of the exercise of body or mind. The Law being, now and forevermore, that repose, quiet, are demanded of both mind and body, immediately before and immediately after meals. And it follows, of course—the premises being true—that Exercise of body taken when there is this internal demand on the energies, *in all its influence on the System* must, in itself, be valueless, in comparison with that taken not only when that demand does not exist, but when the internal organs as loudly call for exercise as they now repudiate it. The same is true of exercise of the mind.

At one time, Nature demands that the forces converge to the stomach to enable *it* to perform its functions; at another, Nature demands that they diverge to the surface and extremities, so that *their* functions can be performed.

Will any intelligent man or woman gainsay this statement of the Natural Laws of Exercise? If not, will any one say, that by our System of TWO SESSIONS, OR OF SIX OR FIVE HOURS SCHOOL A DAY, *these laws are, or CAN be observed?*

13. *The Natural Laws show, that the Exercise so imperiously demanded by Childhood and Youth, should be had at the very time they are now confined in the School Room, in the afternoon.* As an enthusiastic Frenchman might say, that is the time for “*von grand*” exercise, for the 24 hours. Shutting them up, therefore, is contrary to Law.

Again: The blood not only takes on oxygen and electricity from the air, through the lungs, at every breath, but the amount, in a given period of time, is greatly enhanced by active exercise. When we exercise actively, there is more air and more blood passing through the lungs, in the same number of minutes, than when the body is comparatively motionless.

And now what do we see? At the very time that this life-giving exercise—in sports that give

buoyancy and elasticity to the mind as well as life-power to the body—we see the innocents pinned to the benches of the School Room! Nature rebels, and asserts her inalienable right to exercise and pure air: the teacher puts forth the “authority” with which he is vested by man, to quell the insurrection; and here we find ourselves at once in a state of war: the “invaluable time” and glorious talents of the Teacher, being necessarily, to a great extent, devoted to the “invaluable” purpose of conquering these belligerents, not to Nature, but to usurped authority. For requiring rebellion against Nature is usurpation; and it is a mild term to apply to him who knowingly will tread his heel on its decrees. And this, we are to be told, is the true steam track to a sound Education!

14. Such are the antagonistic relations in which the present System of Six Hours a day places the Children and Youth who are its victims to three of the Nature's Laws of the human body. From these views, and from a general consideration of the whole subject, I am led to the conclusion that School Attendance for the day, should never go beyond 12 o'clock at noon. In that case, the School should commence at 9 o'clock, for those of 8 years of age and upwards, with two recesses of

15 minutes each; and at 10 o'clock for all under that age who attend, which would give the latter 2 hours per day. Or, if people *will* send Children under eight, we might let them go at 9 and go home at 11; but I prefer the other, as then they can and will go straight home to dinner. But as Public Schools are now conducted, attendance under eight years of age, is an unmitigated curse. However, this attendance will hardly be enough seriously to harm them, perhaps not at all, as the restraint being of short duration will not injure the body, and will hardly be sufficient to inspire everlasting hate of the School Room, as a prison. *In fact, the School Room is but a Prison, to one shut up in it, doing nothing, or with nothing to do;* and that is almost absolutely the condition of those less than eight years of age now in the Public Schools, especially under the modern and "model" (!) System of "Classification." Indeed, under the *present* System of teaching Words from a book—instead of telling them Facts, Things and Ideas, and putting them to the wide-awake work of Self-Instruction—whether ostensibly busy or idle, the School Room, to those under eight, is a prison and only a prison. Would to God a child under eight might never again be seen in a Public School Room, till the work and the ideas which now prevail there are totally Revolutionized!

The Creator never designed the little innocents should study books—to do that which they neither comprehend nor enjoy—as we know from the fact that He did not give them the ability or the disposition.

15. If Parents would have a blackboard and chalk in the kitchen, and one in the sitting-room, they would find some very pleasant occupation for their young children. Do the “little fellows” become interested in a cat, a dove, a hen, a hawk, a horse, a cow, in any *thing* under the heavens? Then *print* it yourself, in good big letters on the blackboard, and tell them that is the way they put the name of the thing in books. You say it over: they say it over. They ~~now~~ know what “dog” is, whenever they see it printed. You spell it—“d-o-g”: they spell it. If you can *draw* “dog,” then draw it, and they will have fun enough in printing dog and drawing dog. And so on. You and the children will have lots of fun; the children will grow all the while; and know how to print all of the alphabet and spell out half the newspaper, without dreaming they had *learned* anything!

16. I wish to repeat the expression of my conviction that School Attendance for the Day, should

close at MERIDIAN. I repeat it, because it is a point around which many considerations arise, not only in reference to the Natural Laws, but to Policy or Convenience; and I therefore wish to bring it distinctly before every mind.

17. But this is not all. The reference to the Natural Laws is not yet complete. I say "reference"; for the space allotted in this work, does not permit *an examination*. The intelligent reader will do that for himself, as well as cite, in further illustration, kindred laws, which are herein not even referred to. In fact, *this proposition of Three Hours a Day, involves all the Laws which relate to the health and strength of body or mind*; for those Laws are one Harmonious Network: they are strings in unison: when one is broken or unstrung, Harmony is destroyed, and the whole is out of tune. So that to discuss it *fully* would be to present all that can relate to the Science of Education.

18. But to go further. Not only by the present System of Six Hours per Day, is the Child or Youth deprived, *at the proper time*, of an adequate supply of exercise and pure air, but a counter draft is made on his energies in the School Room, to an extent which does not leave vigor enough

to possibly meet, during the 24 hours, the natural demands of the body for the maintenance of its own healthiness and growth.

The *pretence*, on which children and youth are kept in School for Six Hours a Day, is, that they are to STUDY. That for so much of the 24 hours, at least, they are to be engaged in Intellectual Labor. Upon any other supposition, this confinement is one of the most shameful and barbarous impositions ever practised on human beings; and those guilty, would deserve punishment for depriving their victims of health, and restraining them from gaining attainable physical development, on "false pretences." To compel this imprisonment, in the absence of this pretence, honestly made, would be monstrous, and a crime of high grade, if only the intent were to injure. But are we told that these unoffending, though not uncomplaining or unresisting victims, do really study during those six hours?—are actually devoting that period to mental labor? Then ought the System to be abandoned instant! *For this is what no child or youth can endure, and maintain the integrity of his constitution.* This it is, which compels so many parents to walk beside the graves of "*bright*" children,—"*too good for earth,*" &c., &c.,—who *do* study six hours a day, in School, only to be transferred from the "head of the class"

to the headstone of the silent tomb. The hopes of parents are blighted; they feel keenly the loss of one from whom they expected so much of happiness, in a brilliant future; and they wonder "why it is so"! This it is, again, which makes your philosophers at ten and fifteen, your block-heads at twenty-five and forty. The fire of their energies is burnt out; while, by the same process, the furnace which should feed the flame for life, is made a wreck. Electricity is the power of the man. Study exhausts—rapidly exhausts—that force, while at the same time it is doing little towards replenishing it. No, no! he who compels or permits an intelligent child—one with a positive development of the Electrical Temperament and Intellectual Faculties,—who is consequently fond of mental activity, and whose mind acts with celerity and energy—to study in a School Room Six Hours a Day, is a destroyer of the fairest of God's works. He is a destroyer of a well developed human being: a destroyer of the highest forms of human usefulness and happiness. He is a curse to the race: and better, far better, that he had "never been born."

19. Now, what are the conclusions to which we are driven by this view of the case? What are some of the effects of attempting to secure six

hours study per day, in a School Room? The stupid and stolid will not study but a small portion of the time, and therefore this protracted confinement does them no good, intellectually. To the mentally active, it brings overwork, and is killing—bringing premature death, or premature wreck of the physical and mental System. It exhausts and ruins one class: the other it disgusts. In the minds of the physically stout—those in whom the physical predominates—and *in childhood and youth the physical should predominate*—a distaste for everything connected with the very idea of study in books is engendered, which time cannot change. Their nature, in tones most imperious, demands a physical freedom they are not permitted to enjoy. If there is anything that will excite rebellion in a stout child or youth, with a well developed and sound pair of lungs, it is to be fastened to a bench with scarcely any other occupation for hours than to breathe impure air.

20. I say again, that it seems as though School Education, in this country, from the Primary to the College and University, was carried on under the idea that all that constitutes a human being, so far as School Education is concerned, is MIND? And that but little more regard is paid to the body, except for purposes of castigation, than as though

It did not exist : or that, if recognized as existing, as existing without laws, and equally without any natural and irreversible relations to the Mind ? We train *one-half* of a man, and let the other half take care of itself : and call it, Education !

21. Now for a little repetition. Before eating, the stomach is empty. The stomach is idle. The stomach has nothing to do. It is in a state of rest. The dropping of food into the stomach, is action in itself. This instantly brings more Electricity to the stomach ; for action and electricity are inseparable. And this brings more blood to the stomach ; for as the shadow waits on the substance, so does blood on the movements of Electricity. As more and more food is taken into the stomach, there is more electricity and more blood. The stomach is a long bag, and has muscles that go round it like a ring round a napkin. These muscles act, as all other muscles do, by expanding and contracting. Well, when food is put in the stomach, it is churned. The muscular rings at one end of the stomach contract, and drive the food to the other : the muscles at the other end return the compliment, and so the work goes on till the food is churned to a pulp. If the boys and girls will go and read the proper books, and hear the proper lectures, they will find out all

about it. This churning operation requires Extra Power. That extra power, is of course Electricity; as Electricity is the power of the human constitution. It follows, then, that if we get up *action* in the System, *in opposition* to this of the stomach, within say certainly half an hour after eating, we take from the stomach this extra electricity, and deprive it of this indispensable extra power. And it follows, also, that, if we do so, digestion *cannot* be perfect.

Extra blood is needed at the stomach, for increased warmth. But it cannot be there, unless the increased Electricity is there to hold it.

Of course this argument proves—if it proves anything—that active exercise should not be taken for half an hour before meals. Because that sends the Electricity and blood to the extremities and surface, or into the brain, instead of having it equalized through the system, ready to yield immediate obedience to the requirements of the stomach. These are Laws. They are Laws of the Eternal. Deny them—disregard them—and they are Laws, still. And upon every Child and Youth in the State of New-York, they daily *exercise a controlling influence in determining what shall be the size, solidity, beauty and perfection of the body*, the day it ceases to grow. If there be one who has doubts, a small expense of time and

money in investigation, and a little observation, will speedily scatter them.

22. I have stated what is the first object in the training of those who have not attained maturity of bodily growth. *It is to secure the highest health, strength, and perfection of body.* The next is to secure a corresponding developement of mind. THE LATTER CANNOT BE ATTAINED WITHOUT THE FORMER. Then, at maturity, we have a strong, healthy, well developed Body and Mind: in a word, a Man, or a Woman. In this Education, a great variety of *things* in Nature and in Art should be learned; some attention paid to words; a taste and thirst for knowledge inspired by the indulgence of the natural desires of the faculties in the studies pursued; and the art of teaching one's self, learned by the habit of teaching one's self. The subject of such a training, is fitted for the duties and responsibilities of life; for a cheerful and contented career; for mental independence; and for the due improvement or use of the powers and faculties bestowed on him by the Creator for his own happiness and for the happiness of others.

23. Whenever possible, where there are Children there should be a Play House, or a Play Room, with windows secured from breakage, for the use

of the children in all sorts of weather which render out-door play unpleasant, unprofitable in the way of wear and tear of clothing, or exposing their health to injury. On these days, the children need the exercise, as much as on pleasant days; they need to "holler" that their lungs may be exercised; while this arrangement will relieve the older members of the household from a racket which is not supposed to do *them* any good. It may be, such an arrangement would cost a little money and trouble; if the money is not to be had, that is an end of the argument; but to those who can command the trifle that would be necessary, I would say, you have no business to be in charge of a lot of children, if you cannot take as much special pains with their Education as you would with that of a fancy Shanghai, or with that of a pet colt for those children to ride.

24. Now, the consummate folly of this business of School Education, is *in the idea, that the highest interests and integrity of the body can be sacrificed, and at the same time the highest interests and integrity of the mind be maintained.* Here lies the root of the folly. By quack Educators—with faces as long and rigid as their brains are stolid—we will be told:—"It is very well, all this talk "about the body; but it is the mind—the *immor-*

“tal mind—whose interests we are seeking to promote! It is the mind which is the man: the body is of no consequence compared with the condition of the mind.” And so, in School Education, the body is substantially forgotten. I say “forgotten.” I claim a right to this inference, when the natural laws of the body—in the School System now in vogue—are hourly, daily, yearly, systematically, trampled on. I repeat, that the inference from the action of parents and teachers, who, in School Education, trample on the Laws of the Body, is, either that they forget, or that they deny their existence. They are of course incapable of the crime of knowing and disregarding them. For every tyro in the SCIENCE OF MAN, knows that so blended and intertwined are the relations of Body and Mind, that the *integrity of one CANNOT be assailed, and the integrity of the other remain.* It is true, that the body is not immortal; that it is the tenement of the mind during its stay on earth; but it is equally and forever true that the condition of the occupant is ever affected by the condition of the tenement. Nature and Revelation unite in this testimony. Hence, *they degrade the mind, who set at naught the laws which govern the body.*

25. As the mariner takes his “observation,” of

the sun or fixed stars, to determine his position, and the engineer his "bearings," so must we perpetually recur to Truths in Nature, to ascertain our own on a question, like this. Nature is our law-book; and we must consult it at every turn. "Eternal vigilance is the price of Liberty," and so it is of Truth. What do we wish to accomplish?—what are the ends in view?—are the questions ever recurring to minds desirous of ascertaining and removing the defects of any System.

26. A vast deal is said, done and expended, for Education; it is admitted upon every hand to be the question of the age; *yet in its primary object we witness degeneracy and deplorable failure.* That object, is a Body capable of sustaining great physical and mental endurance; which, on emergencies, can sustain extraordinary physical or intellectual labor; and which can successfully resist external influences tending to disease. This is the first result that is wanted from Education. *But we see it not!* If so, where? What town or county in the State of New-York, can now point to a School conducted on this principle?—which point to a race of Youth, to compare in physical development and power with the youth of 20 or of 40 years ago, or of any previous generation in the history of our country?—and yet the high-

pressure principle in Education, in the minds of some so-called Educators in our State, has not yet begun to be realized. Heaven protect us from its full development! If they could only get the glorious bodies of these children and youth into a state of mummification, then the perfection of Education would be inaugurated, and they would be satisfied! But, badinage apart, what is our race of Children and Youth, in physical proportions and power, getting to be? Narrow-chested, narrow-shouldered, slight, shrunken, nervous! And where is bodily strength or power of endurance?—where originality, elasticity, self-reliance, independence of mind?

27. The *manifestation* of mind depends on the body. Intellectual labor exhausts rapidly the electric energy; the electric energy is the power of the body; and hence, labor must cease when there is no more of that energy supplied by the body.

It is moreover true, that intellectual labor and energy, at proper times and to a proper degree, give vigor and power to the body. They excite electrical action, and quicken the circulation of the blood. They tend to the perfect development of the man; and that development, in no particular, can be perfect, so long as any one faculty or

function is left without adequate employment. Hence, the sublime folly of the idea, that a Hercules in mind, should not also be a Hercules in physical strength, or in power of endurance; a folly begotten in total ignorance of the natural laws. It is of course equally true, that physical energy and activity, at the proper times and to the proper degree, add equally to the elasticity and power of the mind.

28. Now, therefore, if the main ends of Education, be—a strong and healthy body—a strong and healthy mind—and *the taste and capacity for self-instruction*—what shall we, what ought we to say, of this System of imprisoning Children and Youth Six Hours a Day? By reason of the manifold violations of Natural Law thus committed, we virtually transform our 12,000 Public Schools into so many State Prisons, with Keepers regularly installed, whose primary and even main business, as abundant facts overwhelmingly prove, is to quiet and to quell the reigning spirit and manifestations of mutiny and insubordination.

29. Activity being pre-eminently a law of the nature given to Childhood, every hour spent within the walls of a School Room, inactively, begets disgust for the place, and for everything connected

with it. Lassitude, weariness, an oppressive sense of confinement and constraint, are among the consequences, and repugnance inevitably begets resistance. The disgust thus inspired for study and the gaining of knowledge—if not for knowledge itself—becomes inextinguishable. Hence, how rarely, after the face is joyfully, for the last time, turned from the School door, do we hear of STUDY, in all the succeeding years of life. Study has not been made delightful! It has been taken as medicine is taken, with wry faces, under compulsion, or the paramount impression that it would "do them good!" It is also a sad fact, that with a majority of Educators, (so-called,) the idea prevails that it is their mission to "finish" the Education of those under their charge. And such is the result—the inevitable result—of the System in vogue. Instead of making the path pleasant, and one which, from being pleasant, they will follow through life, they fill it with briars and thorns, from whose scratches those compelled to travel in it are glad to escape. And then they talk to them about the "*hill* of Science" in a way that is enough to make a boy's back ache to think of it. Now, how many quit school, at whatever age, congratulating themselves, in thought, on the relief which escape, forever, from study, affords! This all results from being false to Nature. Na-

ture is Truth; and when violated, the penalty must be paid. It is not true, that there is a natural repugnance to the acquisition of knowledge, in children or youth. The exact reverse is the fact. *Yet it is true, that there is an almost universal repugnance to School.* Its chief attraction, is the play it gives their Social Nature out of doors. Whatever day occurs on which "school does not keep," is regarded as the choicest on the calendar, and hailed with a delight as unmixed as it is unbounded. On the contrary, was their SCHOOL WORK kept within the limits of what might be termed their SCHOOL POWER FOR THE DAY; were they to be kept wide awake and at work as briskly as so many bees every moment while in School—(and so they could and would work, if their energies were fresh, and there was a prospect ahead for rest and play, and if the Teacher, too, were active and alive and energetic and playful in spirit, as then he might be)—*if these things were true, the children would regard the School as one of their chiefest delights.* They would attend with alacrity and REGULARITY—aye, for the love of it, as variety and relaxation.

30. How intensely absurd is our whole School System! The pretence is, that it is designed to fit those who attend it, for practical life. Well, how,

in life, is intellectual progress in power and knowledge, to be made? By self-instruction. By self-reliance. And yet this School System, is to give this power, by depriving the scholars of the possibility of self-instruction and self-reliance! It makes them the mere puppets of the Teacher: has them walk by perpetually leaning on his crutch: when they leave school, they have to throw the crutch away, and walk alone! This is the way our present System "fits" people for life; while Three Hours a Day comes in, and points to an opportunity for self-action of the mind during the period of Schoolhood.

31. *Children are fond of variety.* Their brisk circulation, the absence of knowledge and of capacity for reflection, make them so. Adopt the plan here proposed—Three Hours a Day, with two 15 minute recesses taken out of it—one at the end of the first hour, and one at the end of the next three-quarters of an hour, to ventilate the Room and the lungs of the Scholars and Teachers, and to give the circulation impetus for the next hour of motionless work;—I say, adopt this policy, and the children will rush with delight to the School—aye, with the same inexpressible joy, with which they now rush from it! And what an advantage we thus secure! The very Vitality of Educa-

tion! *For that intellectual labor alone which is voluntary and cheerful, adds strength to the mind—alone adds to the stores of memory.* It is only when the mind acts Voluntarily, that it possesses Energy. Everybody knows this. His own experience—not books—is every one's teacher for this. Unless the mind so act, how can it strike out new or bold paths of thought and investigation, and perseveringly follow them? And in gaining a knowledge of facts, as in Spelling, Reading, Geography, History, &c., &c., the same law prevails. Their acquisition depends on Memory. Attention is the secret of Memory. Interest is the secret of Attention. Interest, is impulse; and Impulses, are VOLUNTARY—or, individual.

Such are truths existing in Nature. We now, in School Education, disregard them: we violate them. Practically, we are “wise above what is written;” for Nature's Laws were written by the finger of God. The rebellion among children against school, now, results mainly from our attempts to compel them to rebel against Nature.

32. IRREGULARITY OF SCHOOL ATTENDANCE is an injury to the one who is guilty of it. *For this great evil in our Public Schools, there is no conceivable remedy, save the change here proposed.* I say, none other is possible. In saying so, I assume

that in the State of New-York, the school attendance of the child will be forever regulated by the parent, except in cases of drunkenness or other insanity. He who supposes otherwise, utterly mistakes the spirit of our people. The only condition that will soon be imposed for the enjoyment of the benefits of our comparatively Free System, will be *good behavior while in attendance*. Nature and Revelation place the child under the care and control of the parent; and the Author of Nature and Revelation, makes the parent responsible for that control. Nature has written all over the brain of Parents that they are the guardians of the child; it binds them to fidelity by an oath to which all words are but as mockery: while Heaven not only gives explicit sanction, but registers the account of each individual parent with this agency. It is safe, then, to assume, in a State where Liberty is upheld as a Principle and *not* as a Convenience, that these sacred Natural Rights will be undisturbed by the remorseless and grim tread of majority despotism.

Such being the case, it follows that there can be no remedy for the present great evil of IRREGULARITY OF SCHOOL ATTENDANCE, save the Change now proposed—abandoning the artificial, high-pressure System, and returning to a quiet and easy observance of the Natural Laws. For, parents of

even moderate intelligence—with no knowledge of the natural laws of body or of mind—will not send children of high nervous organization six hours in a day, five days in a week, for ten or for five months in a year. The giving way of the physical stamina—the frequent complaints of pains and “feeling unwell”—cannot escape their interested observation, and will admonish them that such is but the sure road to death or imbecility. But alas! in too many cases, the feeble—I had almost said febrile—vanity of parents at the “wonderful progress” of the boy or girl, overcomes their judgment, and but leads the way of their own sorrowing footsteps to the grave of the “brilliant” child. And if such do not, in childhood or youth, lead the procession to the chamber of death, that other result follows, which already, to the Scientific and observing, is a noticeable feature in our social economy, to wit:—whether male or female, they give way, as soon as they assume the practical and laborious duties of life. They sink, under the first strong emergency; not perhaps, wholly out of sight, yet go through life but *one-half* the man or woman, in physical and mental stamina, nature intended and provided they should be.

Now, can anything be more obvious, than that, under the present System, if parents do not know

enough, Teachers who understand their business, should see to it, as they would save a child from drowning, that such as are here described do not, under the present System, attend School regularly? That is, if persuasion and argument with parents will prevent it. As parents grow more intelligent in reference to the Natural Laws, and the true Ends of Education, they will not permit their children to attend *regularly* upon this steam system, if it continue to be kept up. For, outside of the Schools, and in spite of them, many are learning the Natural Laws. We shall then have the best class of scholars that can adorn our schools, irregular in attendance. These will be irregular, because they are inclined to study too much. Then, that other large class—for, thank God! specimens still remain among us—in whom the physical nature is so strong as to *demand* air and exercise, and utterly to repudiate intellectual labor, except to a small amount per day, *they* will play truant enough, so as altogether to make “confusion worse confounded” reign in the Schools so long as the present unnatural System is persisted in. I speak after the “manner of men”; for that “confusion” is order, compared with our present School Arrangements.

33. Again: There are a large proportion of pa-

rents who either *need* the service in some form, of their children *for a part of the day*, or to whom it is a most decided convenience. It is what their interests and inclination, (necessities often,) demand. *As things are now, this demand cannot be met without Irregularity of Attendance.* Adopt the Plan proposed, and all will move on harmoniously, with both parent and child and school. But this is incidental, though not unimportant—for, thank God! the beautiful web of the economy of life, is to a great extent composed of delicate and of “common” threads: yet, sad to relate, we often mar the beauty of the whole, by overlooking or disregarding, in our pride, the humblest of them all. We want to do things on too “grand” a scale, to allow us to consider and give weight to *common* things! If this be not the fact, then be so good as to say so. Change the present Plan, and not only can this needed assistance from the children be had, daily, *but the parents would be able to send the child to School more days in a year, than they CAN under the present Plan.*

34. Is it not of the first importance that, growing with the growth of the child and youth, should be incorporated in the mind the Idea that he or she is responsible for doing something for his or her own immediate welfare, and for the immediate

welfare of others? Three Hours School a Day, furnishes precisely the opportunity for this. It enables the boy or girl to do something in the way of Manual Labor, every day, which shall be of value to the family. If you have no occupation for the boy, he can go in the afternoon and be learning a trade, and you can allow him to have his own earnings, and let him expend them under the eye of his parents, for a Library of his own, Musical Instruments, Musical Instruction, &c., &c. Let the boy be hardening his muscles and learning a trade at the same time. It is not possible to estimate the value of that Trade to his Body, and to his Manhood. Does he become a Preacher? Neither the congregation, nor presbyteries, nor synods, nor general assemblies, *dictate* to his soul what it shall believe or not believe: what it shall utter or not utter. He can snap his fingers in their faces, and go on his way rejoicing—"HE HAS A TRADE!" A Lawyer—made such by a Machine System and a Sheepskin—he can quit with honor and go to his trade, when he finds Nature did not design him for the profession "of which he has the honor to be a member," instead of dragging out in it a life of dishonor for the sake of bread, as so many do! A Doctor, instead of killing people, could go to protecting their heads, feet or backs from the weather provided he and

others found himself not adapted to the "healing" art. Every boy should have a trade: every girl should have a trade—at 21, *when they leave School*. Such a trade as they can rely upon in any emergency during life, with health, to support themselves, and others if need be. Now, can they not get this trade, perfectly, long before they are 21, if they go to school but Three Hours a Day, and those Three Hours closing at 12 o'clock, M.?—and then working at the trade Three Hours more?

Again: If there is anything I would send any human being to the Penitentiary for, as a sort of *retribution*, (which does not belong to man,) it would be for *over-working* another human being under 21 years of age—or during the time of bodily growth. Who do you see over-work a Colt, when he hopes to make of him a "hundred and fifty dollar horse"?—or a "five hundred dollar horse"? You see no one do this. But is not a child, all developed and all finished up nice according to the simple directions of Nature, worth more than \$150 or \$500? The negroes at the South—where, with infinite sorrow be it said that the "image" of God is still bought and sold—*average* the largest figure. Oh, it is wicked—terribly wicked—to overwork their forming, growing, and comparatively tender, muscles! *They*

should never work to fatigue. But active, lively work they need; and if you will follow Nature, so far as I have stated—and also follow it in treating children with exactly the same degree of Respect you wish or expect or exact from them—they will desire to do this work. You treat them as an inferior order of beings, and they *must* treat you accordingly, for so are the Laws. Everything will then of course be at “heads and points”—in other words, off the track. *But observe all these things,* and the Child over ten, or the Youth, will work good and smart—as cheerfully as the lark—for Three Hours a Day, and that is all he is capable of working, as a steady thing, *without trespassing on the energy needed for growth.* Extra occasions may furnish exceptions; but here you must tread with care. I am speaking of *active* work, of course—that which will harden and enlarge the muscles. If it be sedentary, the Three Hours is of course too much. Let him have 2 hours, and the balance for active work or “play.” Let the Girl learn every item of Housewifery by doing every item over and over again; let her learn how to make her own garments, and the cloth garments of any member of the family: let her learn the trade she prefers: then, with health, she is independent for life, and you have not twisted her spine and ruined her constitution by over-school-

ing. Do thus, and at 21 years of age, they will leave school with a sense of Responsibility to themselves and others, and with the ability to meet it. Then would there be less mourning over profligate Sons, trying to cheat a living out of the world by their wits. And, moreover, the *habit of cheerful Manual Labor*, formed during the period of bodily growth, is one of the foundations of happiness and of *character*, which no Man or Woman can afford to do without.

35. Under the present School System, it is all Study and no Work. By an equality of reasoning, after School is over, for life, it is all Work and no Study. And so it is.

36. It is a wretched Education, that which has the child and youth *live for himself*. But how can it be otherwise, under the Six Hours or Two Sessions a Day System? *Do they not necessarily live wholly for themselves?* The only way to learn to live for others, is to *do* for others. And thus, you lay the foundation for whatever of real happiness your child can enjoy: And to lay that foundation, Three Hours School a Day affords you opportunity.

37. Habits formed in childhood and youth,

have far greater tenacity than habits formed later in life. Why? Because, in Childhood, impulse, or the Instinctive or Involuntary faculties, control. These faculties, *feel*. They supply all the mental *feeling*. Hence, habits, at that period, become inwrought in the very existence and action of these faculties: become a part of themselves. Naturally, and with more or less pleasure, the man or woman follows them, if the habit was rendered pleasant to childhood and youth by being the offspring of Voluntary effort. But with the habits formed after maturity, it is different. They, are more or mainly the offspring of the Intellectual faculties, which *do not feel*. Perhaps some parents and boys and girls, will see in this, the wisdom of *Habits of Manual Labor* during bodily growth, to say nothing of its indispensable value to the Constitution.

38. Three Hours a Day, would work a beautiful revolution in many a domestic circle. It would introduce the era of HOME EDUCATION. If I were compelled to name some one thing, as the thing most needed in American social and domestic arrangements, it would be this. When we consider the almost total want of sympathy and practical co-operation between parent and child in reference to the business of the School, the mere

statement of this proposition carries with it conviction of its importance. *No children now study at home, save those who, at School, study too much.* Give them Three Hours per day at School, and the business there would be delightful and attractive. The mind of the child would involuntarily revert to the business of the next day, and moments would be snatched—as rest or recreation, as a change from other occupations—to look into the subjects on hand for the next succeeding school hours. Parents could point them to men or women of whom they could get a fact or a truth. Insensibly, the interest of parents would be excited, either by enquiries on their part or on the part of the child, to ascertain that which either did or did not know;—and here would be a HOME SCHOOL, blending in delightful harmony the deep and warm interest and experience, developed mind, and may be scientific knowledge of the parent, with the active and searching curiosity, confidence, simplicity, sprightliness and affection of the child. Who can estimate the reciprocal influence, upon parents and children, exercised by such a picture in a large and rapidly increasing proportion of the Homes of the State of New-York?

Another consideration I must present. One feature of our School policy is founded in a grand,

and, to a serious extent, fatal error. It is the destiny, as it ever will be, of the large majority of those who fill our Public Schools, to earn their living by manual labor. The System has been, and now is, to press school attendance, and "*finish the Education*" of the child—as this steam process is so aptly termed—*BEFORE the period at which the learning of a trade, or entering on the practical vocation of life, is commenced.* Instead of that, school attendance, where practicable—and it ought to be made so, in all cases—should be continued to 21 years of age. On the Plan now pursued, this cannot be. But there are strong reasons why this should be so, one or two of which I will mention. *The trade or business of life, should be learned during the period of school attendance.* The ripened judgment; the wants discovered by practical experience and observation in regard to the business and social requirements of life; and the more distinctive development of *peculiar* mental capacities and tastes during the later years of school attendance under the Three Hours a Day System, would accomplish two very important results touching life and labor in School. It would bring home, practically, to their minds, not only the necessity of knowledge in general, but of peculiar kinds of knowledge, *while they still have abundant facilities for its at-*

tainment. This would make the value they set on knowledge, at this period, double that during the earlier, inexperienced and careless years, at school. They also learn, by experience, before leaving school, much of the value of intellectual discipline. A young man at a trade, could attend the school three hours in a day, and, by pursuing ONE STUDY—instead of half a dozen, more or less, as is now so much the fashion—with the moments he would catch at it, and the thought he could bestow on it, out of school, *would become master of it in a term.* If not, in two: if not in two, in three. And so on. He could thus attend two terms every year from 15 to 21; support himself by his labor; and learn the trade which is his capital for life—a *trade the better learned for this course of procedure.* So that at 21, the Young Man will not only have a better Education, than under the present System, but will be a more enlightened and skillful workman.

The same would be true of young women, who would thus have abundant time to render service in the household. And while, with true filial love, repaying the kindness of parents by cheerful aid in return, she could store her mind with the kinds of learning and knowledge discovered by intercourse with society and with good newspapers, to be not only desirable but indispensable;

and thus leave School, in a reasonable measure fitted to adorn, by a proper discharge of its duties, the beautiful and responsible trust of an American Matron.

39. Another benefit. Silently and insensibly another important result follows from the proposed change. Since Universal Education has been in vogue, *in words* it has been deprecated by every one whose pen has touched the subject, that study and the "pursuit of knowledge" cease when final leave is taken of the School Room. But by thus enabling scholars to attend till they are 21 years of age, *systematic pursuit of knowledge and practical devotion to the labors of life* WOULD BE COMBINED; this combination would become a habit; and by this most powerful of human instrumentalities, become inwrought in the very texture of their existence. *And, moreover, the capacity of acquisition during the later period of school attendance, on this plan, is far greater than it is during the earlier, or the period to which the attendance of the great mass is now wholly confined.* This, with the increased value set on knowledge, would often make the amount of acquisition from 18 to 21 years of age, equal to, if not even greater, than that for the prior school period. Experimentally, the testimony on this point is all on one side—and

philosophy corresponds. The practical, every day advantages of varied knowledge in the transaction of business, and in the intercourse or courtesies of life,—as a pecuniary benefit, solely, leaving out of view the sources of gratification and pride it affords in reference to individual position and happiness—*cannot be realized by the scholar till after the hour when the pursuit for life is now selected and engaged in.* For instance, who *feels* the value of being able, without hesitation, to sit down and communicate, in clear and free and unequivocal phrase, on paper, all the wishes and thoughts which business or friendship, taste or profit, joy or sorrow, prosperity or adversity, affection or obligation, lead him or her to wish to express to another, save the one who has had the occasion, and found himself or herself unable to meet it in a proper manner? This necessity would usually arise before 21 years of age, and would therefore be provided for before quitting school. And so on through the varied exigencies of business and social life. “Necessity is the mother of invention”: but not less truly, the mother of provision.

40. It is not to be denied, that one of the most fatal, stupid, and consummate follies of our present School System, is, that the scholar is regarded

as a machine, to be worked by the Teacher by hand, or horse, or steam power, as the case may be. At all hazards, the modern and "model" (!) idea—(see modern School "CLASSIFICATION")—is, that the scholar is not to say what he will study at School, and what he will not study. Oh, no; the scholar is a mere outsider; and the puissant Teacher—the all-knowing Teacher—the "End of Wisdom"—is "wiser than the instincts" implanted by God. I mean by this, precisely those Teachers, (so-called) by whom the people, including scholars, are never "presumed to know anything." The same Teacher will go home with the boy to "board"; and if at dinner, there was tripe and beef, and the boy had a repugnance to tripe and preferred the beef, and the father compelled the boy to eat the tripe, that same teacher would set down the father, as an ignorant, unfeeling, tyrannical man: altogether unfit to be placed in charge of any portion of the training of a Child or Youth! It will be a "good time" for the children and youth, when all the Teachers in the Public Schools of New-York, not only know that the mind is governed by fixed laws, but also know those laws. If that Revolution could be at once accomplished—could take full effect in the winter of 1854-5—it is hardly extravagant language to say, that the change would be regarded by the

Scholars as one from hell to heaven. The change will not be so sudden, *but it is to be made*. As soon as the State shakes off the nightmare incubus of its connection with Colleges and Academies, we shall see light breaking in upon the glorious Colleges of the People!

41. *The Human System cannot endure as much intellectual labor, in a day, or in a certain number of months, before growth is completed, as it can after.* The growth of the body creates a special demand on the Electric or Nervous power: that power which is exhausted by intellectual labor. When growth of the body is completed, this special or extraordinary demand on the Electric or Nervous power, no longer exists. At all periods of life, however, the first and highest demand on this Electric power or energy, is to meet the wants of the Body. After they have been met, then, and not till then, intellectual labor finds a proper place: For physical power is the foundation of all. Then, intellectual labor adds to the vigor, development, symmetry and beauty of the body. *From all this, it follows, that more of the Electric or Nervous energy can be devoted to intellectual labor after growth is completed, than before it is completed.* And it follows, that it is contrary to the natural laws, for the *same degree* of physical

and intellectual power, to perform *as much* intellectual or manual work, in a day, before maturity of growth, as the *same power* may properly perform after it.

42. *The physical requirements of the human system, are EVERY-DAY requirements.* They are, Exercise at the proper time—Rest at the proper time—exercise and rest of the proper kind and quantity—pure air, in the direct light of the sun—these are all every day needs. They are not to be put off for five days in the week, and made up during the other two : nor during term time and made up at vacation : nor during childhood and youth, and made up after the school has been left. What is lost, is lost forever. *It is exercise in the open air that COMPLETES digestion, and can alone perfect it.* I repeat, it can not be perfected without it. I have shown at about what time that should be taken : after the first stages are thoroughly performed. Without it, the blood is not propelled with proper impetus through every fibre of the system ; and without that, it can not properly perform its office in detaching dead matter from the solids of the body, and replacing them with new. Without it, the blood is not forced in sufficient volume through the lungs, and consequently not sufficient Oxygen and Electricity are

taken on by the blood from the air to make it pure and fit to perform its functions with vigor, and to supply the requisite "nervous energy." Paramount and absolutely imperative as are these necessities to the integrity of the human economy, it is not to be forgotten that they are EVERY-DAY necessities. Six Hours School a Day, puts a Veto on the possibility of meeting them.

43. Children *must* be Active. They must be active in that which interests them. Else, they are slaves. Now they can not be interested in staying in a School Room and studying, or attempting to study, Text books, six hours in a day ; and in reciting, or attempting to recite, from them. What is there in *them* or *that*, to interest the little fellows, as the sole business of their lives and not as a change or variety ? You may tell them—as is so much the custom—that "severe application will make them great men, Lawyers, Judges, Governors, Presidents," &c., &c. ; but what care they for all that ? You might as well attempt to amuse a hungry man by telling him that at four days' travel, he will find roast beef. What are all these things to them, compared with the joyous sports of to-day, in which the imperious Voice of Nature commands them to engage ? What are they, compared with the luxury of

learning new *things*, as herein insisted upon?—and which, out of School, they *can* learn. The two latter they *feel*: the other they do not, and can not, feel. And moreover, *to live truly in and to the Present*, is always the best possible preparation for the Future.

44. Again: *Fidelity to Nature* must secure the highest interest of children, unless the Author of Nature has erred. Children are neither Slaves nor Things. Yet a large proportion of our School Regulations and Management, would seem to spring from the idea that children of school age, are either the one or the other. Yet are they not governed by the same laws—physical and mental—as “children of a larger growth”? If we are to secure their highest good, those laws in all that children do, and do not do, must be observed. And one of those Laws, is, that *interest in a thing is the harbinger of success in its pursuit*. The child must be interested in what he does. Everybody knows, that, with grown up children, this is essential to success. Our folly in regard to childhood and youth, comes from the notion that they are governed by a different set of laws. You can no more add to mental power—no more weld knowledge to the tablets of memory—*without interest in what is done*, than you can galvanize a watch

without the use of a powerful electric battery. Indeed, this is the work of the scholar, and is *not* the work of the Teacher ; of course, the scholar must furnish the power to "grow" and "weld." Without interest, all other appliances are dead. *Interest is the electrical battery of the mind.* All who succeed in any of the varied enterprises of life—all who accomplish great and valuable results—are of those, and those only, who take a positive interest in what they do : who love the work itself, even more than its benefits to themselves. This is true of the human mind, from the cradle to the grave. What folly to violate this Truth, at the most interesting and important period of human existence—the impressible period of formation !

45. If I were in general and sweeping phrase to sum up the grand result of the present system of School Education, I would say, it was to disgust the whole people with the acquisition of knowledge. Look abroad, over the whole land, and of the millions who have left school, how many make the acquisition of knowledge their solace or delight, as it might be, next to that afforded by the social and domestic affections ?—and which affections its pursuit is so fitted to enliven, perpetuate and adorn ? I ask no better test

of the positive falsehood of the entire School System of the nation.

46. It is no matter how often it is repeated, that the nature of childhood—and by Childhood, in this connection, I mean the period before growth ceases—*demand*s ACTIVITY. This truth, when appreciated and understood, exposes much—very much—of the folly and the curse of the Quack or Steam System of Education. We pin little innocents of four, five, six or seven years of age to a bench or chair ; they breathe impure air into their delicate lungs, vitiating and rendering heavy the currents of the blood at a period of intense vitality, in order that they may, three or four times a day, say over “A, B, C,” and spell “Baker, Briar,” &c. ; and at the same time we prate of Science, Progress and Civilization!—not forgetting frequently to notify the world that we are the “smartest nation in all creation !” So long as this outrage on Nature is perpetrated in the State of New-York, anywhere—as now it is all over it—the *commandment* touching the LAW OF ACTIVITY, should be :—“Therefore shall ye lay “up these my words in your heart and in your soul, “and bind them for a sign upon your hand, that “they may be as frontlets between your eyes. And “ye shall teach them your children, speaking of

“ them when thou sittest in thine house, and when
“ thou walkest by the way, when thou liest down,
“ and when thou risest up. And thou shalt write
“ them upon the door posts of thine house, and
“ upon thy gates: That your days may be multi-
“ plied, *and the days of your children.*”

47. This law agreed on, what next? *It is equally true, that ACTIVITY CAN NOT be manifested in the duties of the School Room for Six Hours a Day.* You can neither coax nor whip this out of a large majority of its inmates. Nature rebels and asserts her rights, and what is more, vindicates them; as here, for once, children of a smaller, are too much for the “children of a larger growth.” They can and do get the victory, despite the ferule and the birch. The endless series of pains and penalties inflicted, not for sinning, but because they won’t sin,—not because they disobey laws written by the finger of God, but because they will not and can not do it—are all in vain. And so it will be to the end of time. My position is therefore not too broad, nor my language too strong, when I say that “*Six hours a day of ACTIVITY in the duties of the School Room, CAN NOT BE HAD.*” The quantity is not there, and therefore you can’t get it. There are scholars who are exceptions. But to them it is death. They early

furnish food for worms, for plaintive verses, and far more plaintive wails. If they survive, and reach what by way of complaisant burlesque is called *maturity*, the ordeal through which they have passed has proved forever fatal to the integrity of their constitutions.

48. This Truth, that there can be no integrity of body without integrity of mind, and no integrity of mind without integrity of body, ought to be burned in the palms of the hands of both young and old.

49. Our Schools, then, present this anomaly: With one hand we over-insist on this great natural law of ACTIVITY, and with the other castigate for obedience to it. We send the Teacher into the School to require the scholars to do what can't be done, and give him full license to whip them if they do anything else. This is not a burlesque on the work we actually impose on the Teacher, under the present Six Hours a Day System. *The children MUST be active: they CAN NOT be active on what you set them at, any more than they can stand on one leg for that length of time. Does it not therefore quite necessarily follow, that they will be active at something else? And it so happens, that for this obedience to the irreversible laws*

of Nature, the children are frowned on, ridiculed, scolded, cuffed, thumped, yelled at with frightful, chilling yells, whipped, or worse than all, threatened, lied to, or frightened. Here, the "children of a larger growth" carry the day, and achieve substantially, or ostensibly, a victory; crowning their immortal brows with a fadeless wreath, in which the leaves of STOLIDITY and CRUELTY are very evenly intertwined.

Go, study Phrenology and Electricity!

50. But there arise objections to this Plan.

Objection First: On broaching this subject to an intelligent gentleman—though never practically connected with School Education, as a Teacher, after a few moment's thought, his first remark was—"It will take much longer to get a School Education than it does now." "Not so long," was my reply.

If what has already been said be true, two things follow: First, that greater progress will be made in the business of School Education, in a given number of years, under Three Hours a Day. And, Secondly, that if less, then less should be accomplished: because the Change proposed is in harmony with the natural laws, while the present System is in violation of them.

If the Premises herein set forth be not true,

then of course the Conclusions fall with them. And if not true, that will be shown, and thus the Truth be established.

There is one item I will mention here as worthy of consideration, especially by those who have not bestowed thought upon this subject. In passing, I may be allowed to remark, that whatever I have written has been with a view to interest and awaken the attention of those who have thought less on this matter than I have, rather than of those who have thought more upon it. The item is this: Every hour spent in the School Room, *not* employed in active, earnest work at the business of the place—Work, as earnest, resolute, absorbed and zealous, as the usual devotion to Play—I say, every hour in school not so employed, *is a drawback on the value of the hours properly spent there.* I believe this must be true. Others will give it thought, and determine for themselves. The time not occupied in active and earnest School Labor, hangs heavily and irksomely on the scholar. It serves to beget in his mind positive disgust and contempt for the whole business. And it will not be overlooked, that it is the painful, not the pleasant things of life, which make the deepest and most lasting impressions.

Six Hours a Day are spent in school. Three

of them in work—three not. The adverse influence on the mind, of the Three not devoted to study, make the other three of not more value certainly than two hours of work would be, provided the school were dismissed at their close. I am led from observation to the conclusion, that, take all the children of the State who attend the Public Schools, who are eight years of age and upwards, and *not to exceed One Quarter of the Six Hours per day in the School, is devoted to Work.* I take city and country—of country I know the most. This estimate may seem small; but I give it, because a full investigation has forced me to it. It is much smaller than my estimate was when I first gave particular attention, some three years ago, to this point; and I beg those who question it, to give to it *some investigation, and some thought*, for a year or two, before they determine to reject it. They will be likely to find a change in their first impressions on the subject, as I have done. By the business of a School, I mean WORK. I do not mean “a name to” work, a form of work, but WORK. And this is almost banished from the School Room, by compelling the scholars to drag out a lingering Six Hours a Day there. REAL WORK, is almost a stranger to the School Room. So that during no portion of the time, is there manifested that intensified energy which is the

soul and essence of intellectual labor and progress. By attempting overwork, we have no real work.

Therefore, in view of these considerations and of the premises—while it would be no objection, if true—it is *not* true, that under the operation of the Plan of Three Hours a Day "It would take longer to get a School Education."

51. *Objection Second*: "But you can not make the children study out of School," says another intelligent gentleman to me. "And you can not make them study in School," I replied; "So there we are even; and admitting your objection to be valid, the only question it leaves is this: Shall we provide them facilities for pure air and exercise, at the proper time, or, by confining them the additional three hours, deny it to them?"

But the objection is not conceded, in its breadth, by any means. It is true, that you can now with great difficulty make—for "make" is the patent word—children study out of school hours. And this is not a light curse of the present System. By its operation, it becomes inwrought into the very growth of the child, that Study, in this life, is to be done only in a School House. That Education comes alone from the School Room. There are two good reasons why now they will not study

out of school hours. They are wearied with attendance. And hence, neither the School Room, nor any thing done there, is an attraction. It is not a place to which they are eager to go—and hence, why should they be eager to prepare for it? But make the School Room an **ATTRACTION**; make the children look forward with delight to the *hour of recreation*, when they are to meet the pleasant face of the teacher, and listen to his or her cheerful voice, and to meet their eager and attentive and joyful companions, all inviting the scholar to high and cheerful effort, as a pleasure; I say, when this total revolution is accomplished—*as it cannot be till Three Hours a Day are substituted for Six*—then we shall not “make” the children study out of school, but they *will*, at odd minutes or hours, take a look at their books in order to be prepared to act well their part at School. There can be but little doubt about this. There can be no doubt they would study all their welfare would allow.

Moreover, children possess self-respect and pride of character. I speak not of infants, but of those old enough to go to school. Motives to action must be intrinsic—must be felt. The long and short of the thing lies just here: This Reform will make the school pleasant to both Teacher and Children. When the two parties to an enterprise

eel pleasantly, there is a law of affinity by which they will find it out, and become pleased with each other. The children *will*—because they must—engage, with the irrepressible ardor of their natures, in that which is pleasant to them. Who can doubt this?—who does not *know* it?—for who has not been a child and youth? Then we have only to decide the point, as to whether the thing be pleasant or unpleasant to scholars, to know what they will do, and what they will not do.

There are, it is true, men stupid enough to believe that school time or labor can by possibility be of real benefit, if not made attractive, pleasant and desirable to the scholar. But the time of all such, ought to have been considered past, on the advent of the steam-engine: much more, on the accession of the Electric Telegraph. Such men, with regret be it said, are to be found among teachers, even in our day, and among others unfortunately exercising control over the direction of school education. It is simply because they are as ignorant of the laws of mind, as are the children themselves. Such, do not even dream that the mind is governed by laws at all: and least of all, that a scholar is anything more than a thing, a “nose of wax,” in the hands of the teacher. For it does not follow, that because a man has charge of a school, of any grade or

name, that he knows the first elements of the Laws of Mind; or even the truth, that with reference to mind the same thing done will produce the same results, in all ages, with a certainty as unerring as the movements of the planets. One of the Laws of Mind, is, that it gathers strength from voluntary exercise. Voluntary effort is but another name for cheerful effort. Such effort, adds to mental power. And then, as to that Knowledge which is gained solely by the exercise of Memory. If you drive the child up the thorny hill of knowledge, instead of leading it along a pleasant path strewn with flowers, he or she will commit lessons and repeat them to you, but they will be as letters traced on the sand: look there the next day, and they are gone. You have not, by the battery of interest, galvanized it to the mind. But let the opposite be true, and truths or facts are fastened to the mind of the child, as is the gilding to the case of a galvanized watch. Why? Interest, is the Mental Battery which galvanizes knowledge to the mind, making the two "one and inseparable, now and forever."

One word further, in reference to this Objection. A scholar who would not look at his or her books, out of school, at intervals, under the System of Three Hours School a Day, as a relaxation from play or labor, would not study at School during

the three additional hours now imposed. But if kept in, and *attention to books compelled*, for Three Hours after he became weary and tired of staying, the consequence must inevitably be, as has been already so often stated, to inspire inextinguishable dislike for the whole business, and for the Teacher as a tormentor. And it is Nature, as it came from the hand of God, to dislike tormentors, and to be unhappy in their presence, especially when they are endowed with brute power, which we know they regard it as "God service" to use over our backs and heads.

The true idea, it appears to me, is to make the acquisition of knowledge, and the exercise and training of the mind, a pleasure, a relaxation, and not a wearisome toil: to make the labor a delight—so that this temper may never flag, but go on augmenting the stores of knowledge and mental power by delightful recreation, with every departing year, to the close of life. We thus make school-life what it professes to be, *really a preparation for future life*, by having the children do as they ARE TO DO. We now, during their School Life, make them do as they are never to do again. Preparation to do consists in doing, not in saying: in action, not in words or forms. Everybody understands, that the way to learn to make a boot is to make a boot. Is it not as obvious, that the

way to learn to live, is so to live? And how will the Six Hours a Day of the present School System stand this test? Does it make the present a type of future life? No; it makes of it precisely the reverse.

—I will now notice but these two specific Objections to Three Hours School a Day.

52. There is no Philosophical or Natural basis for our Public School Education, in or out of the State Normal School. Words, not Things; Literature, not Science; the Works of Man, and not the Works of God, everywhere have the *supremacy*. It is the same in Academies, Colleges and Universities; but I am not now dealing with them.

Scholars should learn more of the Natural Laws—of Facts in Nature—of Drawing and of Music—before they now read with facility, *than one in a thousand of the entire population of New-York, has ever learned*. And after they can so read, they should go on in the same way. These would be the elements of the Science of Farming, of Mechanics, and of Housewifery; for it is well to make a note now, that soon, no Woman will be looked on as Educated, who does not understand the Science of Housewifery. And these scholars will learn all this with delight; and other things being in harmony, it will make their school life a life of

pleasure, and not as now, measureably a burden. The child, from the hour it can creep till ten or twelve years of age, is all alive for THINGS. Children want to know all about Events. They will walk, run, look, listen, ask, till so tired they must go to sleep, to know all about Things. As the thirsty dog laps water, so does the mind of childhood seem to devour FACTS, THINGS—not WORDS, or *ideas disconnected from facts*. During the period I have named, they are all eyes and ears. Do we, then, regard Nature, in our System of School Education?—or does it seem to have been got up on the idea that Nature is a humbug?—one grand error, on the part of its Author? Our System of School Education, is in the teeth of Nature. Tell the little fellows of Things—of Facts—of Events—that so is so, and that so makes so—and how their eyes will sparkle and glisten! They want to know all about Things. They don't want to know about the Word—till after they know about the Thing. Words are but the shadow or sign of Things: we teach the shadow first, and the substance afterwards, or perhaps do not teach it at all.

Universal Observation testifies that children are fond of learning about Things, and are not fond of learning about Words, from books—except, as they find out that the word is a sign of a Thing

they already know about. But *why* is it so? The child is born with thirty-five to forty Mental Faculties, more or less, each of which is manifested through its particular portion of the brain. Each of these Faculties is distinct, independent, Primitive. Each does its own work. Each is alive and wide-awake for action. This is true of ALL the faculties, save one or two. Now, all but two of the Faculties of the human mind, are Instinctive or Involuntary. Those two are COMPARISON and CAUSALITY—the two Reasoning Faculties. Now this little army of Faculties of the Child, are not only wide-awake, each for its own impressions, but they are ignorant—have everything to learn. Don't they go out and *see* THINGS? Don't they see Things, everywhere? Don't they see Things are of different kinds and qualities: differing in color, size, height, width, weight: that one is hot and another cold, one wet and another dry, one hard and another soft? Don't they SEE all this? Is it not with them ALL see? In a word, they receive *impressions* from every *thing*. And then from the ignorance and the natural activity of the faculties, combined, don't they want to *know* all about it? But do they *see* Words anywhere? Do they become interested in Words? Do they enquire about the qualities of Words? Do they want to know all about Words?—where they

came from? how old they are?—who made them?—whether they will bite?—&c., &c., &c.? Not a bit of it! Such is the *why* of Childhood's taking to Things, and taking no interest in Words—*except*, when they stand for Things already known. And be it noted, that, by thus following Nature, children will take an interest in Words: and words will be mastered with one-quarter of the time and labor now bestowed.

Now, if these things be so, what shall be said of the mode of School Education in vogue in the State of New-York?

—Oh! but how can the child learn anything, unless he knows how to read? How can he study the Text Books? Text Books, in general, for children, to the dogs! What business, for instance, has any teacher who has a tongue, and has ever heard of blackboard and chalk, of slate and pencil, to have an *Arithmetic-Book* in a School Room? There is no more propriety in it, than in furnishing the same lad with a Book when you propose to learn him how to milk a cow. The reason why no Arithmetic is learned in the Schools, is that Arithmetic-Books are there. Banish the Books, and if the scholars do anything, they will be compelled to understand what they do. It will be *their* Arithmetic that they know, then. In all the early stages of the Science of Man—which

should be the first lesson ever taught in School—you want no book ; but you want a head with all the Faculties mapped (not printed) on it, and set them to drawing at the Blackboard or with their slates. *Give them one idea, or truth, or fact, for one lesson, and let them work that out.* You can have them learn Words by writing down what you say : if they can't do it, yet, assist them : write it on the Blackboard, after they have tried, and let them copy. No Grammar-Book should be in School, till grammar has been learned. The same again. Begin with the beginning, and one thing at a time. You will be compelled to tell them what it is, and *why* it is, and to answer questions they may ask. Of course, Grammar is not touched before 15 or 16 years of age—when the Scholar begins to have a knowledge of words, and of ideas. And of course, it will be seen that by this System, Things and Words go on together : as the shadow follows the substance ; and that, while the mind is eagerly storing up Facts, and Principles that belong to the Facts, it is making *double the progress in Words* that it does under the present System.

I need not say, that, where the study involves only Facts and Memory, text books are of course indispensable.

— If these things be so, we see the nonsense

of all this talk about the "HILL OF SCIENCE," with its briery, thorny pathway, up which we are to go, barefooted and bleeding, if we ever go up at all. And while we are told, that all who get up, do so at the cost of torn, worn, and weary forms, we have the still further, and, if possible, more pernicious nonsense, that but few can make the ascent at all! A more absurd blasphemy of the All-Wise and All-Good, was never uttered. What! His Laws—for the every day guidance, and every day happiness, of all—difficult to attain! Making the Beneficent Father, like the Roman Emperor who stuck up statutes out of reach of the hands and eyes of the people, and then took their heads off when they failed to obey them! Our God is not such a God. He is a Being, Infinite, as full of Love as of Wisdom. The Laws written on all His Works, are mavelously simple; adapted precisely to the comprehension of the common mind. "The common people heard Him gladly." It is Error, which is so hard to understand; the miserable conceits and speculations of man, labeled "Philosophy"—not Philosophy itself, for all Philosophy is of Divine origin. Simplicity is the seal of Divinity. Philosophy, is but a statement of Laws the Deity has written on his Works. This stuff about the "Hill of Science," is therefore all humbug—moonshine. Under its

withering blight the masses are to be kept no longer, as the tools of demagogues, and as food for sharpeners. SCIENCE, is a beautiful and lovely plain, with just enough of undulation to make the prospect fine, and the route easy and delightful to travel. Not a Law has the Creator established, that is not beautiful: not a law, but its investigation gives pleasure to the human mind. It is human trash—substituted for the laws of the Great Supreme, and palmed off for them, under the names of SCIENCE, PHILOSOPHY, &c., which is hard to understand, and is irksome. The same Being who made the Mind of Man, made all the Laws of Nature; and between the two, the adaptation is perfect. But on this point, I am admonished by my limits that further remark here is forbidden. When any mind has learned that the Universe, and all that there is in it, are governed by Laws, immutable; and when he has learned *one* of those laws—or, in other words, thus learned to know when a thing is proved—that mind, may almost be said to be educated—to be trained. That mind can then go on alone; and there is no limit to its attainments, save the measure of its capacity and power of application. And in this way, every true Man and every true Woman, in this State, is soon to come to understand the Science of Man, and Laws of Nature innumerable; is to learn

the Science of his or her business—for Housewifery is a Science; and then, every one who does not so understand, will be looked on as one of the unfortunates of the race; because the profit and happiness resulting from *their* labor, must be less than that of their neighbors.

— Now, will some one tell the world, how many, of the One Hundred Thousand who annually graduate from the Public Schools of the State of New-York, accomplish this? An exact census would show what our School Education amounts to.

53. Sir Edward Bulwer Lytton, in a lecture, lately, in England, gave the following:—"Many persons seeing me so much engaged in active life, and as much about the world as if I had never been a student, have said to me, 'When do you get the time to write all your books? How on earth do you contrive to do so much work?' I shall perhaps surprise you by the answer I make. The answer is this: I contrive to do so much at a time. A man, to get through work well, must not overwork himself—for, if he do too much to-day, the reaction of fatigue will come, and he will be obliged to do too little to-morrow. Now, since I begun really and earnestly to study, which was not till I had left college and was actually in the world, I may, perhaps, say, that I have gone

84 WHICH FUNCTIONS SHOULD PREDOMINATE?

through as large a course of general reading as most men of my time. I have traveled much—I have mixed much in politics and in various business of life, and in addition to all this, I have published somewhere about sixty volumes, some upon subjects requiring much special research. And what time do you think, as a general rule, I have devoted to study—to reading and writing? Not more than three hours a day; and when Parliament is sitting, not always that. But then, during those hours I have given my whole attention to what I was about.”

54. It is my opinion, if what I have already suggested was carried out, that, before 21, the average of the whole number of scholars would accomplish, in Mind and Body, DOUBLE what they now do. Besides knowing four times as much—having a body worth four times as much—and being altogether four times as much of men and women.

55. Which is best, at eight years of age—to have the child so that he can play smartly for two hours, and not get fatigued, or so that he can read smartly to your “admiring” guests, and “tell all the big words”?

56. Should the VITAL, or BUILDING UP functions of the Constitution, or the WORKING func-

tions, *predominate*, while the Body is growing? The reader will please to answer this question. It is a grand point to start from. *Which should PREDOMINATE while the Body is growing?*

57. In a great many cases, the men who with giant force have lifted mankind a notch above their existing ignorance and degradation, either at 20 had never been in a school to any amount, or were undistinguished for expertness in any of its performances. And well it might be so. By nature, they were powerfully endowed; the elements were well combined in them; they had a powerful constitution; and the energies of their nature were devoted to the growth and proper knitting together of *that*, instead of burning that up in mental labor from day to day. By this course, was the foundation laid for perpetual vigor and perpetual youth, if we may apply the term perpetual to the limited period of manhood. Fresh, elastic, and Herculæan were his powers, for they were all there.

58. In discussing this subject with one of the most brilliant men who ever graduated from Yale, he said that the man who took the highest honors out of a class of about 100 the year before he graduated, was then preaching within 100 miles

of that place, (Albany,) at a salary of \$400 per annum.

And why was this so? The man must have been endowed with a certain breath of intellectual power—unless the bestowal of “honors” was fraudulent—or he could not, by any effort, have occupied that position on Commencement Day. Why, then, was that the last of him? It is because, from six or eight years of age to the graduation probably at 21, the materials so wisely, kindly and munificently wrought by Nature to give size and firmness to his body, were burnt up to supply Mental Energy employed in taking the “highest honors” at School with every revolving year. The irrepressible energy Nature provided to give a round, and full, double-breasted, double-chested, double-jointed body, held out during its allotted period—*the period of growth*. It then deserted the man. He had provided no adequate apparatus for the daily manufacture of Vitality for the balance of life; and, among men who had, he dropped like lead in water.

59. The work of perfecting the Vital must not be trampled on during growth. It must not be trampled on by overwork of Body, nor by overwork of Mind. *One day's overwork while growing, has ruined thousands.* . Do just enough every

day: for, if you have no regard for the future welfare of your child, an intelligent regard for your own pocket—in the matter of loss of time and of physicians' bills—should secure him from an over day's work, while growing.

60. *Parents may rest assured that School Education in its progress towards perfection, will keep an even pace with the progress of their own knowledge in regard to it.* State, County or Town Supervision; new twists and kinks in the Statutes; Teachers' Institutes, and whatever else may be done with a view to the improvement of Teachers; liberal State appropriations; all are pretty much a dead letter *so far as they lead beyond the existing views* of the Parents whose children are to be placed in School. Teaching is a commercial, a business transaction: it is *not* a Missionary work: hence, *demand and supply* will govern. The quality of Teachers will be what you demand that it shall be: no more, no less. If the Parents who send their children to the Public Schools of New-York, would buy a copy of COMBE's *Constitution of Man*, a copy of his *Phrenology*, and learn there the foundations of the SCIENCE OF EDUCATION, the Teachers would all learn it, instantler, and let College and Normal Professors, and their stolid and ignorant sneers, go—where they belong.

This is the whole story. The School Education of New-York, will be precisely what the Parents of New-York demand : no better, no worse.

61. Another of the Natural Laws, is, "*A little at a time, and repeat that.*" This is one of the fundamentals. It cannot be put aside with impunity. It is but "*little at a time*" that the Mind can digest : but "*little at a time*" that the mind can absorb : but "*little at a time*" that the mind can assimilate. The violation of this law, is the reason why, from all this schooling, scholars learn so little : know so little. It is the flaxseed story over again. They attempt to take in so much at once, that it all slips through their fingers, and lo ! their hands are empty ! This is simple fact. Look about you, all around you. You will find, a month or two months after term is closed, that the scholars can tell you scarcely anything of the things they went over in term time, and "re-cited" to the teacher. Why ? They undertook so much, that it went through them undigested : *they had not the power to assimilate the undigested mass, and ALL was lost.* Occasionally, here and there, an item might have been digested : that was assimilated, and was theirs. *Now such might have been the history of everyday.* In that case, at the end of that term, at the end of the year, at the

end of fifty years, it would be there. It would be there as long as the mind was unimpaired.

I once saw this law illustrated in a manner that was a picture of living beauty. LOWELL MASON is the best Teacher I ever knew. Indeed, I never knew one with whom he is to be compared. In the fall of 1849, he was holding a Musical Convention at Syracuse; and on one occasion, gave a lesson to the young girls of Miss BRADBURY'S School, to show how Music, in its written expression, should be taught to Children, or to beginners. A class of 30 or 40 was sent, of from 8 to 12 years of age. They were full of enthusiasm for the exercise. It was in the City Hall, and I was a spectator. *He commenced by singing himself the written exercise he intended to teach them at that time.* Then he explained its principles; but no reference was made to the written characters. Then he sung it again and again. Then he had them join with him. Then he would tell where some of them made mistakes. Then it was sung again and again. It was but a few notes. Then he turned to the Blackboard, and showed to them what they had sung, written down. He asked them questions in regard to what he had already told them. They answered. He continued asking questions—explaining it all singing every explanation—till that little les-

son was *the property* of every soul in the class, when he said—"There, my little friends, that will do for once: you have gone over all you can remember, and if we do any more, now, you won't remember anything." The class was then dismissed, with minds active and hungry for more.

62. I hope no one will infer from what I have said in regard to the learning of a Trade during school attendance, that I would have boys or girls of ten years old or upwards work at it Three Hours a Day, or any hours a day *for every day in the year*. Oh, no; "All work and no play makes Jack a dull boy." This is literally true, because it is philosophically true. But if Parents will only be so good *to themselves and their children*, as to purchase within the next ten days, COMBE's *Constitution of Man*, COMBE's *Phrenology*, ANDREW COMBE's *Physiology*, and Dr. J. B. DOD's publications on *Electricity*, there will be no trouble as to how much this or that child shall go to school, how much this or that child shall work, or how much it shall play. It will be found *proved* in those works, that a child or youth, under 21, is ~~a~~ human being! A very natural inference is, that the boy or girl should be treated as a human being. Well, how is it with human beings? Begin with yourself. Have you not some idea

when you want to study, play, or work ? Then just remember that other human beings have the same idea ; and remember that children and youth are human beings. Be kind and true to them, and they will be kind and true to you. So say the Laws. So says *all* experience, in accordance with the Laws. Begin with the idea that the child or youth knows, instinctively, in regard to himself or herself, what you cannot know ; that he or she has something to do about it ; and then respectfully consult with him or with her about what shall be done or shall not be done, and you will not fail to arrive at conclusions satisfactory to both of you. Your interests are one. You so treat the matter—never forgetting to treat the child or youth with just as much love and respect as you want from him or her—and you will be met, half way. Children and youth, under 21, have RIGHTS, as sacred, as inalienable, as those who are over 21. To the damage of the interests and happiness of them and of ourselves, these Rights are neither recognized nor regarded. One of their Rights, is to a certain freedom of action, because that freedom is indispensable to a true and vigorous growth. *The more true freedom you give them, the more will they consult you,* and wish to enjoy it in accordance with your wishes. But these beautiful results can never be realized in

the Homes of the Farmers and Mechanics of New-York, and of the Free States, till they put on the courage to snap their fingers in the faces of the impudent Pharisees who ridicule and sneer at PHRENOLOGY, and at PSYCHOLOGY, or the relations of ELECTRICITY to the human constitution. The Pharisees sneer, and keep you in ignorance! They sneer, and keep you in subjection! They sneer, and thus curse your children! It is for the Farmers and Mechanics themselves, and for the grown up sons and daughters of Farmers and Mechanics, to say whether this shall longer be so. But for the children's sake, I beg of you to buy those Books, for yourselves and them.

63. I am addressed, to-day, in these very words: "*Women, with children under twelve, will object to the Three Hours a Day; they will want their children confined longer; not that they look to the interest of the child, but to their own convenience.*" Oh, no, tell me not that this is so! Tell me not that the Mother's love—fit emblem of that which our Heavenly Father manifests for all—will do that which she *knows* is to the harm of her child. What! that mother, from whose mind the image of her child is never absent, nor even obscured by the ceremonies of the grave; who watches day and night by the fevered bedside,

scorning alike assistance and fatigue ; who never wearies in doing for its happiness, and who, in securing it, makes no account of comfort, health, or even life ; I say, shall we be told that that Mother will send her child to school at an age that she *knows* is unfit?—that she will insist on Six Hours School a Day, when she *knows* it is doing harm to the present and future welfare of her child ! Who will say that, of AMERICAN MOTHERS ! I do not mean those “Fashionable” things, in the form of Woman, whose very Marriage (so called) was a commercial transaction. I mean Women. American MOTHERS love their children. But love, the purest, the holiest, does not teach the Mother whether the child should go to school at 4 or 8 years of age, or Three or Six Hours a Day. It is enlightened or instructed INTELLECT, does that. Intellect does not love : it sees and reasons. That is its exclusive department. So that the Intellects of the Mothers of America, must examine this Three Hours School a Day question, and see if “these things be so.” Little, indeed, does he know of the character of American Mothers, who supposes that, for a moment after their judgment is convinced that Three Hours is true, they would *consent* to have their children of any age in School an hour longer “to get them out of the way,” however agreea-

ble that might be. This is true of eight out of ten of all the nominal mothers in America. If fathers only loved their children as well as mothers do, and were ready *to make equal sacrifices for them*, how quick would we have a new order of things in the School Department!

64. Our machine System, has begotten quite universally the impression, that the only time a person studies is when his nose is stuck in a book. Nothing can be wider from Truth. It would be hardly extravagant to say—of an intellectual organization, it is not extravagant to say—that the only time a man does *not* study, is when his nose is placed as aforesaid. While your boy or your girl, is engaged in work and play during the afternoon, with the mind as free as air, with all his or her powers and faculties in harmony, a single thought which may flash across the mind as it involuntarily turns to the topics of its School Work, may very likely be of more value than a month's machine schooling at Six Hours a Day.

65. Suppose a scholar was to learn one fact, or one Principle, each day of his attendance on School, from eight years of age to 21: Three Hours a Day, and 100 or 200 days a year. *That*, he is to remember: it is to be his, forever! Who

wants to do better than that? Yet that is very many times better than the Boys and Girls do at our Schools, now, with three, four, five, six or seven different "Recitations" or "Exercises" a Day.

66. Suppose you could get 12,000 persons in the State of New-York, fit to teach Public Schools—which you cannot—and were to set them all to work, in December, 1854. A large proportion of the Districts would repudiate their Teacher. Why? The Teacher will not be allowed to go far, contrary to the views of those who employ him. But this is no reason why Teachers should not fit themselves, and then teach as near to Nature as the Parents will allow?

67. Does any one say I am extravagant in any of my positions or premises? Let that one bring me a person over 21, born in the State of New-York, who is HEALTHY. When he does that, I will talk with him. If still dissatisfied, we must have a census. If, then, we do not find that not more than one in one hundred, of the entire native population, is healthy, I will yield the whole ground. By health, I mean strong muscles; strong, steady nerves; free and uniform digestion; all the functions and faculties working in harmony; elasticity of muscle and elasticity of spirit.

You cannot find more than one in a hundred of the native population of this State, who can respond in a full-toned "aye," to that schedule. I do not say that Six Hours School a Day is the sole cause: I endeavor to point out wherein it is a cause, and insist that so much shall be abandoned. But while, I repeat, I do not claim that Six Hours a Day is the only source of this appalling and lamentable state of things, I will give the words to me of one of the most intelligent mothers of New-England, who has brought up a family of daughters on the principles insisted on in this book. These are her words:—"Nine-tenths of "the girls who regularly attend School as their "business, until 18 or 20, as at Seminaries, &c., "from the effects of bad air, of the confinement "in the School Room, and of study out of School "Hours, have spines more or less injuriously "affected. When," she continued, "will our "people learn that the air—pure air, under the "canopy of heaven—is our element—our life—"our support—as is the water that of the fish."

68. The business of life before 21 is to grow, to develope, to ripen; labor of every kind is to be for that end, and rest is to be for that end; while the LABOR OF LIFE is to be performed by the structure thus fitted for it. If I could speak with a

trumpet tongue to every Parent in America, I would say, "Let your children ripen!" Don't pick the pear before it is ripe!

69. No human being of any age, should study over Three Hours in a Day. For no man or woman, can remember, and make available for life, the ground gone over even in that time; nay, nor that gone over in one hour. What, then, is the use of it? Is it said that the mind is strengthened by the extra labor? Not so. The mind is strengthened by that labor only, which is *within the measure of power*.

70. Do you say there is still Surplus Power after the Three Hours School in a Day? Then for God's sake, let the Body have it!

71. How does it happen that it has passed into a proverb, that he who takes the highest honors at College, is seldom heard of afterwards?

72. There is a Natural Balance between the Mental and the Vital powers. In Childhood and Youth, it is in the predominance of the Vital; and the Mental powers are to be used only so far as they accord with or promote the great end of the Vital during growth, which is to build up the largest and solidest possible structure. After the

structure is built, the Balance gradually approaches equality, till in old age the Mental or nervous predominates. But at any period of life—and especially during growth—when the true balance is awry, it can partially or perfectly be restored by activity on the deficient side, and inactivity on the other. For instance, if, under 21, there be an ascendancy of the Mental over the Vital, let the vital be nourished by active pursuits out of doors, with the keen appetite and brisk circulation they bring for the strengthening of Vitality; and let the action of the brain or nervous system be diminished. And if the Vital too greatly predominates for the true perfection of the System, let there be less out-door activity, and more activity of brain. A year or two, will infallibly vindicate the integrity of the Natural Laws.

73. The World is full of degradation, sin, crime and misery ; and why ? Because one part destroy and degrade their natures, by working at Manual Labor so much ; and the other part, by working at Manual Labor so little, or not at all.

74. There can be no successful Mental effort, from the cradle to the grave, that is not the offspring of interest. What, then, is the verdict in regard to Parents who drive children to School

when they do not wish to go, and in regard to Teachers who drive them to study? *Teachers who drive them to study?*

75. Children and Youth should be fat, full, rotund. If, in early years, they are even somewhat clumsy in consequence, and really do not exhibit any "brilliant" intellectual points, it is rarely indeed that any harm was ever known to come of it, in after life. I believe it is true, of a great many of those who on an extended scale have been a benefit to the race, that, at some period of their childhood or youth, the remark was made that "they were hardly worth bringing up." But in this matter, food, clothing, air, cleanliness, &c., &c., have a part also to play. As to those matters, I would refer to ANDREW COMBE, and Mrs. L. N. FOWLER. I have space only to state that Children and Youth should be fat, and to protest against preventing it, and wearing it off and burning it up, by Six Hours School a Day.

76. Children and Youth should be straight. It would not be strange, if to very many it had never occurred, that not one man or woman in ten thousand is straight. A straight—an erect—man or woman is a curiosity. Henry Clay will ever be memorable in the eyes of all who ever saw him, for this quality; and the same is always particu-

larly remarked of Andrew Jackson. But how could we be otherwise than a crooked nation?—when, “as the twig is bent, the tree’s inclined”? When I go into a school, and stay awhile, till after the first straightening up is over, the scholars always seem to me like so many branches of a weeping willow. Their backs are like the outer arch of a bow bent for use. How could it be otherwise, when, with their soft bones and flexible muscles, they are confined so long? And where are their lungs? Squeezed into the smallest possible compass. Now, if but Three Hours School a Day were had, and the scholars never confined to the room but an hour at a time, all this could be changed. The Teacher could explain perfectly the Science of the matter, and by the mere hint, when necessary, secure compliance with the requirement to sit “as straight as an arrow.” The benefits, I need not recount to those who know the human body has lungs.

77. Let me repeat: If the scholars work Three Hours a Day in School, they will exhaust all the power that can be devoted to that business, for the day, without positive injury; if they don’t work, what is the use of keeping them there any longer?

78. I shall close what I have to say, at present,

on this branch of the question, by quoting a few words from an able article in the *Philadelphia North American*, of May 31, 1854. That paper said :—" In referring, lately, to the statistics of " our Philadelphia County Prison, we incidentally " noticed the fact, that of the two hundred and " seventy convicts received into that institution " during the last year, no less than one hundred " and eighty-three were persons without any *regular profession or trade*, upon which to depend " for a livelihood. There are too many persons " who bring up their children in total forgetfulness of the fact that reverses of fortune in consequence of financial or commercial revulsions, " are quite frequent in this country. These helpless children, whom a fond parent nurtures in " the lap of luxury without any of that valuable " training which enables a man to stand forth in " the proud attitude of one who is self reliant " and sustaining, are occasionally thrown upon " the world without resources of any kind. No " man whose capital is embarked in active business can make himself secure against such calamities ; and all the assurances which too many " hug to their minds that they are safe, are but " self delusions, which any day or hour may " prove utterly baseless.

" Looking reflectively upon the present condi-

“tion of our Social Organization, perceiving how
“the division of labor concentrates upon each
“separate description of work a degree of skill
“which makes the practiced workman valuable,
“and places the mere amateur or untaught laborer at an immense disadvantage, we cannot but
“wonder at the folly of those who neglect to have
“their youthful charges taught some profitable pursuit, leaving them to grow up without any other
“dependence than their natural wits. Necessity
“is a hard master, and though pride and morality
“may shrink as long as possible from the commission of crime, yet, in the end, they are too
“often overcome by poverty, want and temptation. There is but one sure way to place a
“young man beyond the reach of these, and that
“is to give him a profitable trade or profession, by
“means of which he may be enabled to procure a
“subsistence by honest labor.”

TEACHERS—AND THREE HOURS.

79. We come now to a few words on the effect the change from Six to Three Hours School a Day would have on Teachers—on the quality and usefulness of their labors. We will endeavor to ascertain whether they would be more or less useful under Three Hours. It may turn out, that those who are good for any thing, will be worth

much more ; while those who are good for nothing, must necessarily be worth just as much.

80. FIRST.—*The labor of the Teacher is fatiguing—exhausting.*—He or she is all the while Positive—all the while imparting. To use a word in an old and obsolete sense, “virtue” is departing from the Teacher, constantly. Thus, is the electric or vital force rapidly exhausted. And especially is this true of the unphilosophical or unnatural method of teaching and of “governing,” now so generally pursued. School government, now, is a government of force. I speak in general terms—and I speak advisedly. Now, all exercise of FORCE, exhausts the one who exercises it. Teachers now keep themselves constantly keyed up to the Positive state, so that their POWER OF WILL shall control the children. This is almost universally true ; and it is so, because but few Teachers have as yet seen fit to learn the Laws of Mind. This is as true of those who graduate at the State Normal School, as of those who graduate at Montauk Point—simply for the reason that these Laws are not taught at either place. The laws of the human mind are not to be found in a book written by Dr. ABERCROMBIE, nor in a book written by Mr. UPHAM, nor in a book written by LOCKE, REID, BROWN, STEWART, nor by any other

man who writes down his *own impressions*, and his conclusions therefrom, as Philosophy. Such a writer may stumble on many Truths; if he be full of Nature, he will surely do it; but this is not the way in which Laws of Mind are settled to be Laws. They are determined the same as Laws in Chemistry are determined: by the unlimited observation of Facts in Nature, and the further observation that certain Results invariably attend those facts. For Nature is never capricious; and if once we find where she is, on a given point, we never afterwards fail to find her precisely there. And in the operations of the human mind, Nature is no more capricious than in the operations of light and heat. She "is the same, yesterday, to-day, and forever." By what we are in the habit of calling accident—but which was not at all accident—the idea was caught that the brain was not only the organ of the mind, but that particular Faculties were manifested through particular portions of the brain. On went the investigation, by comparing the size of that portion of the brain with the strength or weakness of that Faculty in hundreds upon hundreds of cases, till it was settled—settled beyond reasonable cavil—that the strength of the Faculty was in proportion to the size of that portion of the brain, *all other things being equal*. Now, it will be seen that here was

one Law of Mind discovered precisely in the same way that it was discovered that if you set a kettle of burning charcoal in a close room, death will very soon ensue to every human being who stays in it. From that start, step by step, by a large army of observers, and by millions of observations, a BODY OF LAWS of the human mind have been discovered, which are ranged under the Science of Phrenology.

But the work was by no means complete. Here were the different Faculties ; the place of each in the brain, is discovered ; the functions of each, portrayed ; the law that each is primitive, settled ; that activity gives strength, and inactivity, weakness ; that like excites like ; all this and more was known, but the knowledge of crowning beauty, was yet undiscovered. *It was not known what was the motive power of the body, what was the agent or instrument of the mind, or what was the connecting link between the two.* That has been discovered, and is now known to be ELECTRICITY. A man named MESMER claimed to have first discovered Laws of Electricity as connected with the human system ; and hence it was called MESMERISM. Experiments were made year after year, to the infinite delight and merriment of thousands of wise people in the State of New-York, who knew it could not be true, that it was all a hum-

bug, for it was not "laid down in any of the books," and they had never heard of it before! But experiments went on, laughing also, and discoveries went on, till we now know that Electricity is THE AGENT through which all Mental or Physical energy is manifested. We know that mental effort exhausts it: we know that bodily effort exhausts it; and that when it is exhausted the man is unfit for either, or rather cannot perform either. We know that Electricity is the agent by which mind operates on mind: that by temperament and mental organization, one man or woman, boy or girl, is Positive, and another Negative. We know that Electricity circulates the blood: which lets a flood of daylight into what is called Physiology. Now all this has been discovered in the same way that the effect of burning charcoal, as referred to, was discovered—*by making a note of the results which followed from certain facts, and that the results were exactly so, every time the facts were exactly so.*

The experiments under the name of MESMERISM were mainly confined to influences upon the body, resulting from the universal Law of Electricity—POSITIVE and NEGATIVE. What was claimed to be genuine clairvoyance, was, however, developed. A peculiar sleep, or apathetic condition of the nerves, was produced, by which a large number

of teeth would at one sitting be taken from the jaws of the timid and nervous, without any apparent signs of pain or inconvenience. In this statement, I speak of what I know. An editor of a newspaper, who in his columns ridiculed the operator as a “humbug,” would take his seat in the middle of the Public Hall to see the evening’s exhibition; and at the close, could not leave his seat, nor could all the efforts of his wife, nor of all his friends present, stir him a hair, nor even prevail on him to open his eyes. Of course, after the matter was fairly and satisfactorily settled, the POSITIVE operator, who, while attending to his own business, had bestowed attention enough on this gentleman to put him in a magnetic sleep, removed the influence, the same as you would demagnetize a horse-shoe magnet, (for on that principle the human body is constructed,) and let him go. This I saw; all of which is so simple that a child can understand it, *if you will only teach him by things, actions, and word of mouth, and not all out of a book.*

Next came PSYCHOLOGY, of which J. B. DODS is the real American Apostle. But, as do all others, in Science, he went up, step by step—first operating for years on the received formula of MESMERISM, and lecturing in illustration of its Principles or Laws. He then advanced, by im-

perceptible degrees, to the Truths of **PSYCHOLOGY**. As I understand the real meaning of **PSYCHOLOGY**, it is, the relations existing between Mind and Body, or the influence which **ELECTRICITY** has, through the action of each, on the action or condition of the other, and how one mind can gain influence or control over another. The Pharisees of Education were so full of gas, that they had another laughing time; but **PSYCHOLOGY** goes straight on, nevertheless.

Well, now, here is considerable material of the **SCIENCE OF MAN**. One would suppose it could hardly fail to be highly entertaining to almost every reasonably intellectual and intelligent being of the race; yet it is true, that not one in one hundred of those who go into our Public Schools to teach, know anything about it, and, of course, do not know anything about their business. For it is too late in the Nineteenth Century, to speak of one who pursues his business *by guess*, like a bat in his efforts to fly from a lighted room, as one who *understands his business*. Whoever attempts to teach, and does not understand the Sciences of Phrenology, and of Psychology or the relations of Electricity to the human System, teaches by guess, like one groping round in the dark, as he *cannot* know what he is about; and it must be curious logic, by which one who does not understand his

business, is to be pronounced fit for it. These Sciences are open to Teachers, at small expense; are simple and easily learned, like all Truths in Nature; and when Teachers and Parents do learn them, there will be Progress in School Education, and not before, and which does not find its climacteric in a "Programme" and "CLASSIFICATION." It is true, that some wiseacres, and the Pharisees of Education, now laugh at Phrenology and Psychology; but it was only in 1807, that just such laughed at Fulton for attempting to run his "steamboat" from New-York to Albany; but the Steamboat went on, nevertheless, and so will these Sciences go on.

81. Well enough may it be asked, What is the use of all this? In reply, well may it be asked, Of what use for an Engineer of an ocean Steamship, to know the exact power of steam, and of every part of that wonderful engine, as well as the exact function of each particular part, and its relations to the whole? Can you not easily comprehend that that knowledge is of use? Well, the Human Constitution is a Steam-Engine, and every man, by the eternal and unchangeable Laws, is constituted his own Engineer.

82. When we place Children and Youth in a School Room, and a Teacher there who it is un-

derstood is to have at his command brute force to compel their *obedience to his say*, he is in the attitude of the Engineer of the Steamship. He is to engineer our Children. Under his engineering, they will rapidly grow better or worse ; and where is the security that it shall be better, so long as that Teacher is ignorant of the Laws of your child's Nature? —

83. I wish to state the simple fact, that these Laws, as beautiful, as entertaining, as valuable and simple, are not taught in a single School in the State of New-York that has any connection with the Public Treasury. I have known graduates of the New-York State Normal School—with a great big Sheepskin Diploma—who had never read COMBE's *Constitution of Man* ! A pretty piece of furniture for the School Room, indeed !

84. Now, I left off, as I was speaking of the present system of governing schools, as "unnatural." It is so, because Teachers do not know Nature. If Nature was studied in all the Schools, almost at once we would have a complete Revolution ; hearing for the last time of "governing" children, but in its stead of "managing" them. The Teachers and Scholars are in a position of antagonism : the Teacher sets out to *govern* : it is a state of war : and rapidly is the Electric force of

the Teacher exhausted in a persistent effort of mind to compel the opposite party to an unconditional surrender. Moreover, the Faculties exercised in "governing," are all *depressing* in their influence on the immediate condition of the system. Who has not seen a person "turn as white as a sheet," and "tremble like a leaf," instantly, on getting very angry? How powerless is the man! The same Faculties are exercised in "*governing*" Children, only in a more moderate degree: *and the effect is the same*, only in a more moderate degree. Every act of scolding, takes off a large quantity of Electricity.

To "govern" Children, then, is an exhaustive process; it takes Electricity from the System, as an Air-Pump takes the wind out of a Receiver. This is one reason why the Teacher should be occupied only Three Hours a Day in School; as, a good share of the time, this makes him pretty much worthless the other Three.

85. It is exhausting to Teach—to Instruct—to *impart* knowledge—to *give direction* to the minds of others. This, again, as the mode of School Education now is, requires constantly the Positive state of mind. It requires also a constant expenditure of Electric force on the objects of our care. We are constantly imparting, and therefore

exhausting. The very statement of what is done, carries the conclusion with it. It requires force to impart an idea so that it shall reach another and be impressed on him, not less than to hurl a pebble stone at the same person. All action, let me repeat, is attended by more or less loss of power. And the constant effort *to impress* the minds of others, is constant exhaustion. How is it with Clergymen? How is it with our Public Speakers generally? Do they not complain of exhaustion, after two or three hours work of this sort? Yet the Teacher is called on, by our present system, to devote Six Hours a Day, for five successive days in each week, and for each week in the term—no matter whether he feels well or ill. The result is, that a good share of the time, the teacher is not worth half the money that is paid for him: while he makes up fully, in suffering, by himself and others, what he is thus made to lack in usefulness.

86. Although teachers are now worked on the same principle that treadmills are, it nevertheless remains true, that they are constructed on quite different principles, and therefore are subject to quite different laws. Out of these Six Hours a Day of exhausting toil—followed up, day after day, at those precise, inexorable six hours—

what must be their condition, *much of the time*? Inevitably below par! And while this is going on, the bodily inactivity to which they are doomed at the very hours proper for exercise, and the impure air they breathe, prevent a re-supply of Electricity. The consequences are, a sense of weariness, lassitude, and "want of life," at the close of the day, and comparatively enfeebled powers at the close of term. This ought not so to be. Yet it is true, that there are few teachers in the State, in town or country, who will tell you, at close of term, that they feel in as good bodily health and vigor, in as good spirits, have the same elastic mental and physical energy, as at its commencement. There is testimony on this point, of commanding character. The Hon. HENRY S. RANDALL, State Superintendent of Schools, in his Annual Report made to the Legislature, (January, 1853,) speaks of TEACHING as a "*Laborious and PHYSICALLY PROSTRATING occupation.*" Is this now true? And if true, is this wise? Is it loss, or is it gain, to those who employ? Are elasticity, energy, enthusiasm, in the Teacher, *less needed* at the middle or the close, than at the commencement of the term? Yet this state of things, with its loss and injury to the Teacher, to the Children, and to the Parents, must ever continue, so long as these two sources of over-action

by the Teacher, are kept in full blast for Six Hours in each Day.

87. There is a limit to effort, beyond which we cannot go in daily labor, and recover our equilibrium of power and elasticity by the time we are to commence work the next day. Teaching Six Hours a day, exceeds that limit. I am supposing, of course, that the Teacher works. If he be there Six Hours, and *work* only Three, of what avail are the other three? For a Teacher to *work* six hours a day, I would liken to a horse in a treadmill, capable of 8 hours a day, and compelled to tread 10 : the horse for the whole of the 10 hours would be "dragged out," and would not do as much work in a year, as if required to work the 8 hours. As things now are, the whole day, at School, is often lost.

88. *It must never be forgotten, that the Teacher's business is to impress and arouse.* To do this, demands superiority of strength of electric power or energy. He must be positive. He must exert himself. He must put forth effort. Now this cannot be done unless he has the capital stock of life-power, to begin on. A weary, sluggish, exhausted, half-rested, half-restored man or woman, cannot do this. And I will say it, and forever

say it, that no man or woman—with brains, and susceptibility of temperament, making him or her fit to teach—can teach Six Hours a Day in those dens of physical perdition, called School Rooms, as now provided, and not be weary, sluggish and exhausted at its close. So far from it being essential that the spirits and bodily energies of the Teacher should be merely at par, in order that his time may be worth anything to the scholar, it is a Truth in Nature, that we impress, we awaken and arouse the minds of others, only by the expenditure of energy from a point ABOVE par. Surplus energy, only, is of value in mental operations: of value to yourself, or to others. If this be a Truth, it is an immensely important truth. My investigations into the laws of human electricity—or rather electricity in its connection with the human constitution—and study from the investigations of others—leave no doubt in my mind on this point. If it be a Truth, no HOOD or HOGARTH is needed to portray with pen or pencil, the ridiculous, not to say fatal, absurdity of our present System of shutting up Teachers Six Hours a Day, and compelling them for that period to go through the forms of toil: when, as the inevitable result of our Policy, *for not one hour of the time are they at high-water mark.* It is absurd and foolish on its face—provided, the above proposition, that

"Surplus energy, only, is of value in mental operations," is a Truth in Nature.

89. *The business of Teaching, as now pursued, is destructive of health and life.* The HON. HENRY S. RANDALL, the present Secretary of State, (1853,) testifies that the business of Teaching is a "*physically prostrating* occupation." Translated, this means, that those who engage in teaching, are dying by slow poison. For no one can pursue a "physically prostrating occupation," and long maintain the integrity of his bodily or mental constitution, or live out the full measure of his days. For two reasons, Mr. R. is a good witness. He is a gentleman of talent and intelligence, and, from boyhood, has bestowed largely his attention to the interests of School Education—having held various public stations which led him to examine the working of Schools with care. His opportunities for forming a correct opinion have been unusual, and we have the result in his emphatic and unqualified statement that Teaching is a "*physically prostrating* occupation."

I now call the HON. SAMUEL S. RANDALL, to the stand. He, too, is a good witness. His connection with the management of the New-York System of Public Education, during the past fifteen years, in the School Department at Albany, is well

known. In an article written by him for "*The New-York Teacher*" for February, 1853, entitled "THE TRUE TEACHER," he gives the following testimony on this point:—"By the unremitting "drudgery of the School Room alone, may he "[the Teacher] hope to sustain the 'loved ones' at "home—to ward off from their dear heads every "threatened gale of adversity—and while *his own* "*life-blood is slowly drained* by his protracted and "wearisome labors, to place them, if possible, beyond the reach of want. As he returns *fatigued* "*and listless*, from his daily task, his well-stored "library *in vain* solicits his *jaded* mind: and even " 'nature's sweet restorer, balmy sleep,' flies from "his anxious and restless pillow."

And so, by our own folly, we have "physically prostrated," "fatigued," "listless," "jaded" men and women, to teach our children! Three Hours a Day will transform all these into strong, brisk and lively people, to the increased profit of all parties.

90. Need we wonder that the SCIENCE OF MAN is not generally understood by the people of the State of New-York? Surely not; for where would they have learned it? Not at the "Common School," for it is not as yet taught there; and there, nearly all our population are graduated. At the Academy?—at the College? No!—

for the Science of Man is not taught in a single incorporated school, of any name, in the State of New-York ; not even in its own "model" institution, the STATE NORMAL SCHOOL. I learned nothing of the Science of Man at School ; and this is the history of every one. My attention was called to it by friends, and so I was put on the track. In this State, then, this glorious Science as yet stands outside the School Room : another illustration, that all great and valuable Reforms originate and are established in their principles, outside of the profession to which they apply. The Science of Man is now taught in the printed volume, in certain journals, and by independent Lecturers, and is discussed in private circles. There is stops : shedding its calm, pure, genial and vivifying light, only on the few. Such is the actual condition of things in the State of New-York. *And yet there is no knowledge which can compare in interest or value, with the Science of Man.* For MAN, the crowning work of the Creator, He made an epitome of the Universe, including His own Nature ; and hence, in obtaining a knowledge of the Laws of his Constitution, Man is gratefully recognizing the Wisdom of the Deity in the work of creation. This knowledge gives additional value to all other knowledge, by revealing Man's true relations as a portion of the Uni-

verse of God ; for how can we know the relations of two objects, when ignorant of the nature of either ?

Now, no Science can be mastered save by study, somewhere, or somehow ; and where, I repeat, has been the opportunity for the Farmers and Mechanics of New-York, or their Sons and Daughters, to investigate the elementary principles of this, except outside of the Schools ? *And what opportunities have Teachers enjoyed, to be any better informed?* Almost all of them—say, nine out of ten—are graduates of the Common School. It has already been stated that the Science of Man is not taught there. *Some* teachers learn the Science ; but they get it as outsiders. Is it any better with that portion of the balance, whom the State has undertaken, by special aid, to fit as Teachers ? A portion of this special aid, is for instruction in Academies. The Science of Man is not taught in a single Academy in the State, so far as I ever heard. For eight or nine years, we have had a State Normal School, *designed expressly to fit Teachers* for the Public Schools. Its PRINCIPAL addressed the class which graduated on the 10th of February, 1853, in the following terms :—“ I have said that great things will be expected of you,—and this because you have enjoyed the *highest means of instruction* which the State has

"provided." And yet it is nevertheless true, that that very class graduated as ignorant of the Science of Man, as the babe unborn. They have a few technicalities in Anatomy, and in Physiology, (so called.) And these, "*have enjoyed the highest means of instruction the State has provided.*" Indeed! What, then, must the *lowest* grade be? Not a living graduate of the State Normal School, out of the 600 or 700, can to-day stand up before any audience, of any age, and give an intelligent Lecture on the Laws of the Human Constitution, from any thing he or she ever learned within the walls of that institution. Can this be "fitting" to train Human Constitutions? How can a man or woman who is ignorant of the Laws which govern the nature of human beings, be regarded as "fitted" to train human beings? If these Laws were unknown—as fifty years ago they were—we would "make our coat according to our cloth." But now they *are* known: and there either is, or there is not, a valid and rational pretext, for pretending, at this day, to send out men and women, as *competent teachers*, while ignorant of them. And yet of these graduates "great things are expected," while they are ignorant of the nature of the beings they are to pretend to teach and train! I am free to confess, that when I heard that remark fall from the lips of the re-

spected PRINCIPAL to that young class of graduates, I could but think of those poor people who so deeply excited my sympathies when a boy, and to whom these words were addressed :—" Go "therefore now, and work ; for there shall no straw "be given you, yet shall ye deliver the tale of "brick."

92. To return from this digression, if it be a digression. We have proved, by Philosophy and by Fact, that the business of Teaching, as now conducted, is a " Physically [and therefore Mentally] prostrating occupation." That it "drains the life-blood of the teacher," and daily leaves him "fatigued and listless," and "anxious and restless," and unfits him for study of Books, study by Observation, or for improvement of any sort, bodily or mental.

Not that the Teachers are made unable to stand on their legs, nor that their minds become idiotic, *but that they are below the par of that vigor and elasticity, of body and of mind, which Nature gives to them when her Laws are obeyed.* Let it be repeated—let it ring in the ears of the PARENTS of the State of New-York—that if the testimony of HON. HENRY S. RANDALL, and of HON. SAMUEL S. RANDALL, be true, the million of children of the State of New-York are under the charge of those

who are daily more or less prostrated, in bodily and in mental vigor!

93. *It is undeniable, that the complaint is quite general throughout the State, that children are but little benefited by attendance at School.* Is it at all wonderful? Are Teachers, in such a condition, competent to electrify and awaken and interest the mental energies of the children of the State? *So long as the System is in fine tone and vigor, Teaching is in itself a pleasure.* And the instant it ceases to be a pleasure, the Teacher is worthless. And it must not be forgotten that in the AFTERNOON, the children are as listless and weary as are the Teachers, if not even more so. But stop over-taxing your Teachers—stop “draining their life-blood”—substitute eager animation for deadened, reluctant drudgery—change the attendance of the children upon the school-room from a prolonged imprisonment to eagerly sought exercise and recreation—let Three Hours of energetic labor give vent to the impetuosity of Childhood and Youth, *and they will thus find not less delight in Work than in Play.*

94. “THE RIGHT KIND OF PREACHING.—It was “a beautiful criticism made by Longinus upon “the effect of the speaking of Cicero and Demos-

“thenes. He says, The people would go from one
 “of Cicero’s orations, exclaiming, ‘What a beautiful
 “speaker! what a rich, fine voice! What
 “an eloquent man Cicero is!’ *They talked of Cic-*
 “*ero*; but when they left Demosthenes, they said :
 “‘*Let us fight Philip!*’ Losing sight of the speak-
 “er, they were all absorbed in the subject; they
 “thought not of Demosthenes, but of their country.
 “So, my brethren, let us endeavor to send away
 “from our ministrations the Christian, with his
 “mouth full of the praises, not of ‘our preacher,’
 “but of God.”

Just change the heading, to the “RIGHT KIND OF TEACHING,” and you have still another illustration of great force and beauty. But the “*Right Kind of Teaching*” you never can have, so long as you keep Teachers at it Six Hours a Day; any more than you can have the “RIGHT KIND OF PREACHING,” so long as you keep the preachers at it half the week, and all day Sunday.

95. Everything that Children and Youth do of their own accord, of their own planning or purpose, they do with energy. *They CANNOT maintain that energy during six hours a day, in the Labors of the School-Room, and they know it by their experience;—so that we do not get the benefit of their natural energy at all, or if at all, with rare excep-*

tions, and then from those who ought not to study, under any circumstances, over two hours in a day. But give them three hours a day for the school room, and we will secure that energy throughout, for experience will teach them that they can endure it, and their love of learning new things will supply the rest, *to say nothing of the life-inspiring tone of the Teacher.*

96. Now, does this Six Hours a Day System, rest on indifference, on want of examination, or in grasping selfishness? *If on the two former, examination will furnish a remedy.* But if in the latter, what folly! How abortive does it prove every attempt, designed or undesigned, *to gain success by disregarding the Laws of Nature!* This thoughtless attempt to get more out of the Teacher than he can do, and to get more out of the scholar than he can do, ends in getting *less* out of the Teacher, and in the partial or total failure of the Scholar!

97. Some say it is idle to complain, without prescribing an adequate remedy. Not so. *He who ESTABLISHES THE FACT that an evil exists, does a good service.* He produces well-grounded discontent with the existing condition; and discontent is the parent of all human improvement. But here, when we have established the evil, we

have proved the remedy, and it can be tested without cost or inconvenience.

98. SECOND.—*To Repair Exhaustion, to keep his bodily and mental spirits and energies up at par, from day to day, and to gather the requisite supply of Surplus Energy*, the Teacher must have proper hours for labor or exercise of some sort, in the open air, during the day time. Six Hours School a Day, does not afford it: Three Hours would.

By turning to Section 21, it will be seen that every word there, applies to the Teacher as well as to the Scholar. Indeed, does not every word of the whole discussion of the gain and loss of Physical and Mental energy, by Children and Youth, in connection with School—with the single exception of the Law of Growth—apply to Teacher and Scholar alike? For they are engaged in similar pursuits, and for precisely the same hours. If so, all that is necessary, under this head, is to refer to the premises laid down in that discussion, and to the argument, if any, to be found under that branch of the subject.

99. *A word here as to the Kind of men and women who are fit for Teachers.* They should have a full development of the Nervous or Mental; a good development of the Faculties *all around*, or

as near to that as may be; an Electric Temperament, or well endowed electric power, which gives activity and force to Mental operations, and gives that *ready susceptibility to impression* which places the Teacher in direct sympathy with the Scholar in all his moods and tenses. Electricity is the immediate Agent of the Mental Faculty when it acts; is the medium or telegraph through or by which the thought is conveyed to another; and it is the instrument by which the proper impression from the action of the Actor's mind is made on that of the Acted On. Of course, then, if the Teacher, by natural endowment of constitution, and by proper daily waste and supply, has a good deal of Electricity, *impressions will be readily and easily made on his mind*. He is thus easily moved to mental activity. For it must be remembered, also, that all the Faculties but two, are Instinctive, or receive Impressions.

Now, a very different sort of a man is wanted for a first-rate Machinist. There, the Muscular Temperament should predominate, with strong Vitality; be as hard, firm and steady, comparatively, as the iron and steel he works. Exactitude is the great demand. Change the places of the two, and both would be comparatively worthless.

I ask, now, if the conclusion is not reasonable—

is not inevitable, indeed—that a Teacher, thus organized, must, in School, rapidly use up his electric force? And is it not true, also, that a full supply of this force, alone, can give value to his Labors in the School Room?

If these things be so, what is his relative value in the afternoon? It is about the average value of Preachers on “blue Monday.” And again: Where, under Six Hours a Day, is the Teacher’s opportunity to get a proper supply of Vitality, from the operations of digestion, and an adequate re-supply of Electricity, for the next day’s use in School?

100. THIRD.—The Teacher who makes it his business to require scholars to commit “lessons” out of “text-books,” by rote, and then to recite them to him by rote, is a quack. But, how, under the Six Hour System, can he be otherwise? *He cannot, for that length of time each day, teach as a teacher should teach; for the attempt would find him flat on his back at the close of the first term. What, then, must he do? Be a Machine, as we compel him to be, instead of being a live man: and make his scholars go through the machine we provide for them.*

Now, one thing we want to do by this change to Three Hours School a Day, is to transform Teachers, as Teachers, from Machines into Living

Men and Women. The state of things in the Public Schools of the State of New-York, in reference to stereotyped routine, and recitations by rote, is horrible. It is but a petrification of brain ! Nor will the people of the State ever find a remedy, till they change to Three Hours School a Day. Teaching, like Preaching, is a living or a live business. Ask any preacher of one or five or ten years standing, if on the start he knew all he has preached, and he will tell you, no. He will tell you that he learned it from day to day, by observation of men and things, and the reading of books ; and that if he did not do that, he should preach the same thing over and over. Exactly so with the Teacher. Where is his opportunity, under the Six Hours School a Day, to store his mind by observation of men and things, by consulting books and consulting men, so that he need not TEACH the "same thing over and over?" We do not now give him the requisite time ; and during the little time he has, he is fit only to be amused, and not for any further mental work.

Now, in our Public Schools, there should be, and *will be*, the Science of Man, the Science of Agriculture, the Science of Mechanics, the Science of Housewifery. *We thus enter upon the domain of Nature* ; and the moment we do that, our range is unlimited.

What, then, shall be our System of School Education, when we enter on this noble and ever-living domain? Shall it be, that certain matters in regard to these comprehensive and captivating subjects, shall be written down in what for some reason or other is now called a "text-book," with all due technicalities, and committed to memory, and recited by rote? Is that to be it? And is the Teacher's function, in the next ten years, to be, to "hear" such rote recitations? Is that to be it? It is—no more, no less—if Six Hours School a day is to be continued.

But change the PLAN, and how changed the SCENE! Give the Teacher one half the day to recruit and fit his body, and store his mind, for the other half, on the next. Then, when he comes into that School Room, at 9 o'clock, the next morning, he comes feeling a healthful and equable glow of vigor through his whole system, and he treads the ground conscious of power to do. He feels good natured, in consequence; *and in consequence, he is communicative.* Parents will please make a note of that. He meets the whole school, with an involuntary smile of encouragement; and the very tones of his voice, say in language instantly understood:—"Go ahead, boys and girls, I am with you, to-day." With what a spring does business commence? With what

cheerfulness and harmony it goes on! And whence all this? It is because yesterday afternoon, our SCHOOLMASTER had an opportunity, in the open air, under the full countenance of the sun, *to perfect* the digestion of his breakfast and his dinner: to clear away the rubbish which otherwise would accumulate and obstruct the work of the various secretions, by sending the blood rushing through every part of the body by active exercise at the right time, (in the middle of the afternoon): to secure pure blood, and material to maintain fire in the system, and material for the manifestation of power, by taking on Oxygen and Electricity in due quantities from pure air. Besides—by the working of his own free thoughts—(and thoughts work when exercise is taken in the open air, *rather than in the closet*)—by his observations—by his enquiries of men or women—and by his consultation of Books, he has found out something he did not know, yesterday, and which, to capital advantage, he can tell the scholars, as, or as not illustration, to-day. Perhaps he has sharpened himself on several points, as to the *way* to best illustrate this or that topic on which the mind of scholars is occupied, and has (to him) new materials to do it with. He feels conscious of new and glorious power, for a noble use. *These are the reasons why, this morning, he*

comes to the School Room with such a self-reliant tread, and greets the scholars with such a benignant smile! The scholars catch his inspiration, his good nature, and his strength; and that forenoon shows time happily and well spent, to the satisfaction of the Teacher and of the Scholars; and at 12 o'clock they part, *desiring* to see each other at 9 o'clock next morning.

We are entering on a NEW AGE—an Age of Intellectuality,—of the predominance of Intellect, instead of Muscle, in common affairs—an Age in which Knowledge, *and the use of it by Intellect*, are to decide the amount of profit from Labor of the Hands; and we want, and must have, and shall have, A SCHOOL EDUCATION TO CORRESPOND.

Three Hours School a Day, alone furnishes this. The Teacher, to be fit for this New School Education, which is to fit this New Age, must be a daily Learner. By the doings of this forenoon, and the probable line of work, to-morrow forenoon, will be foreshadowed what, in particular, he needs to learn this afternoon and evening, so as to be himself fitted for to-morrow forenoon. More than this. By no means would I insinuate that the free action of the mind of the Teacher is to be fettered, *and confined in its investigations* this afternoon, to the line of work for to-morrow forenoon. Oh, no!—we will not have the Teacher

ted by a "Programme," if he so ties the Scholar ; for, the moment the *Study of Nature* is introduced, there can no Fact and no Law of the Universe come amiss in the daily instruction of Children and Youth, from whose blithe minds the bands of a "Programme" have been struck forever. To such a Teacher, thus endowed, it would often occur that a point or a subject would be suggested, which, by taking up, and treading "Programme" under foot, and holding the attention of Scholars to it, *till he was done*, and then dismissing them, after a little while for quiet thought, would *do more intellectual good*, than is often now received by them in a term. For these occasions, his stock of knowledge cannot be too varied.

But how can the Teacher know the Knowledge of TO-DAY, unless he have time and energy to Study, TO-DAY ? For *he* is intelligent, who knows the Knowledge of to-day, and not he who knows only the Knowledge of the dead Heathen, of thousands of years ago ; no matter, if a selfish, exclusive, peacock Vanity and Pride have named that, and that only, "CLASSICAL" ! *We are to have* Republicanism in the Schools of the People. Republicanism is of the Living Present, not of the Dead Past. The Teacher *cannot* fulfil this, and be kept in that School Room Six Hours a Day, or any hours in the afternoon.

In Teaching properly the Studies I have named, as well as others, the Books used should be what they are now called—"Text-Books." And they should be the same to the scholar—a book merely to furnish "texts" for the discourse of Scholar or Teacher. In Geography, for instance, the itching, curious ears of the scholars should be tickled, with a word, more or less, of History—of something that has been done, *is doing*, or is to be done there, and who were the actors, and what were their characters, respectively. *And require your class in Geography, at their exercise in it tomorrow forenoon, to entertain you in the same way.* And so on. But how can it be done, unless we have Three Hours School a Day? And, moreover, the Policy insisted on in this Section *is indispensable to keep the Teacher's intellect alive.* Two things are sure death to "living intellect;" living in a Library—and hearing Rote Recitations. To these there can be no exceptions.

Under the present System, the Scholar ceases to study when he leaves school, while the Teacher is compelled to cease when he begins to teach. These are two of its general results. *Change the System, and you would double the value of those Teachers, who, under any circumstances, are good for any thing;* while the inexorable law of competition, would readily "whistle down the wind"

those who should prove neither competent nor inclined to make available to the scholars, the immense, I may say, the inestimable benefits, the new arrangement might afford.

101. FOURTH.—*The Changed Plan would enable the Teacher to visit Parents and others interested in Education, in his and other Districts and Hamlets.* This would be a fruitful source of practical suggestions, and often of valuable information. If I may be pardoned for referring to my own experience, I will say, that during the three years that I have been engaged in writing on the subject of Education and the Public School Policy of the State of New-York, I have made it a point to converse with people of *every class and age*, and have *never* met with one, who had not an observation, a plan, or an idea, to advance. Few there are, who have not at least one cherished idea on Education. To make what they said valuable, I have not found it important that it should be true. So will the Teacher—with a capacity and temperament and industry fit for his calling—find his area of topics of thought widened and multiplied every day by this free interchange of ideas with others. Above all will this be true in regard to visits to Parents, whose hopes are bound up in the welfare of their children. And what more

powerful ally of all that is or can be valuable in the School, than enhanced interest on the part of the Parent? Moreover, on this visit, the Teacher could help thrash out a few "floorings of oats," help haul a few loads of wood, or chop a little at the door. If you can't do it, learn; for soft hands and soft brains, are not wanted "in the good time coming."

Again: This would enable the Teacher to see the children at home; to discover the character of family influences to a sufficient extent; a kind of knowledge, which, if possessed, would often modify, very essentially, the treatment in many particular cases. In the language of an Essay on Primary Education:—"Children are so differently constituted, and require such a diversity of treatment, that we cannot study too carefully, too discriminatingly, their characters. If you visit them at home, you will see reason to excuse much that before seemed like utter carelessness, in the shape of tardiness and absence. You will see *why* so many have to stay at home to 'mind the baby,' and find that the most unlovely in your presence, if he has a mother, has some one to love him; if not, then doubly has he a claim on the love of his Teacher." Moreover, on the plan herein proposed, the Teacher has time to make such visits precisely when needed.

102. FIFTH.—*As to the General Information of the Teacher, in reference to Current Events.* One Session a day, would enable the Teacher to mix with Society, in its various phases—to attend public meetings and discussions of every class—to read the Journals of the day, which a writer on Education, in a recent article, *profoundly* pronounces the “lightest literature”—to keep thoroughly advised in regard to the *movements of the age* in which he lives, by newspaper reading, and by conversation with intelligent men and women of different orders of mind and different shades of opinion. By such a course, not only is his own mind stirred up and strengthened, and stored with the richest and ripest knowledge the world contains—the knowledge of to-day—but thus, from the actual of the world without the School Room, does he derive the highest lessons of wisdom in regard to the demands on him of the beautiful world within. What an absurdity, that those whose observations and ideas are now almost confined to lodging and school rooms, and the space between them, should be deemed fitted to equip the precious craft under their charge, for a life voyage on the sea of human interests, human passions, and human hopes! Under the Six Hours a Day system, Teachers may *go through the forms* of attendance on Lectures, and of con-

sulting the volumes of a Library, yet it is philosophically and practically true, that—"According as it is written, God hath given them the "spirit of slumber, eyes that they should not see, "and ears that they should not hear, unto this "day."

Moreover, Three Hours School a Day would furnish the Teacher with opportunities for conversation and private debate, with those earnest and enquiring minds, of large capacity, scattered throughout the length and breadth of the land, and now to be found in almost every community—not always dressed in "broadcloth" or silk—whose varied intelligence and tastes fit them to impart capital hints on almost any point of inquiry. The rapid increase of this class of Men and Women—the real men and women of the New Age—is *one of the features of the times*, which is to become more and more marked, as years roll on. Of all pursuits, Teaching is pre-eminently a Living Profession. The *True Teacher* must represent to-day ; to-day casts a shadow on the future ; and he must be able to determine its direction. "Let the dead bury their dead," must be his motto, while he gathers strength from the rich, ripe fruit of the Present. If there be a man living who should realise that *the Present is the most mature hour* of the world's existence, and

must, of necessity, be the wisest, that man is the Teacher of childhood and youth. Let him, then, avail himself without stint, of the means of everyday culture here pointed out, from the Mechanic, the Banker, the Merchant, the Farmer—from men of every condition and walk in life, in whom exists the power of observation and of thought. And so far as the ART of Teaching is concerned—in that limitless domain of tact, springing from an intuitive appreciation of the Laws of Nature—Woman is the superior, and will ever furnish to the Teacher the most valuable suggestions. And in reference to this whole matter, if I were to be asked, what topics of inquiry and investigation are pertinent to the Teacher?—I would say, any topics within the range of human knowledge and human interests.

Another result of this intercommunication, would be the occasional visits of some of this Class at the School Room, to the delight and profit of teacher and scholars.

I repeat, it has rarely been my fortune to meet an intelligent or a strong minded person, who had not at least one pet idea on Education; and to a mind fit to be entrusted with a school, the hearing of that idea is about equally valuable whether it be true or false. For, it being the cherished idea, it will have point; having point,

it will be investigated ; and if false, the argument which proves it so, establishes the truth. For the dolt, who takes any idea, or principle, and acts on it, without so determining its correctness, is one in regard to whose presence the children might well offer the solemn and impressive prayer —“ *Good Lord, deliver us.*”

I therefore come to the conclusion, that the change to Three Hours School a Day would DOUBLE THE VALUE OF EVERY TEACHER WHO NOW HAS ANY VALUE AT ALL.

103. Three Hours School a Day is in harmony with Natural Law. Turn whichever way we will, we find that the stifling pressure on Scholar and Teacher of the present plan of Six Hours a Day, arises from trespass on Natural Laws. It must be so, of course. For all obedience to Natural Laws, is wise : it must work good to him who obeys, for the Deity is their Author : all disobedience, necessarily unwise, and a curse. We have only to know the natural law—then, we know what to do. And, moreover, these laws, when violated, exact the full measure of penalty for disobedience. They are strangers to compromise. Their Great Author, has left to themselves their own vindication. Evidences of the unchangeable integrity with which the penalties for their viola-

tion are measured out, can be found in the physical degeneracy of our population, which, in the eye of the scientific man, is truly appalling : in the general absence of sound health ; in like degeneracy in stamina of character ; in the general absence of moral courage, and of original thought on topics of most value. It is enough to make the man of true feeling weep tears of blood, when he thinks of the aggregate of the waste of mental capacity, of happiness and of true nobility, which springs from these causes ; and of the degradation and suffering, which might be averted, by placing competent Teachers in all the Public Schools of the State of New-York. A thousand times have I asked myself, "*Can the State of New-York afford this?*" The Knowledge which, if applied, would make her million of children "bud and blossom as the rose" instead of growing up stunted shrubs or gnarled trees, without fragrance or beauty, exists, and is within reach. The single and simple Truth—as yet practically "infidel" in the eyes of the Schools of the State of New-York, of every grade :—*that the mind is dependent on the body for the characteristics of its manifestation* :—I say, this single and simple Truth, recognized and regarded, would speedily work out a Revolution in School Education. No Law of Nature is better established, though its discovery, as a law, is com-

paratively of recent date ; yet it is so simple that only a few can as yet be found who, from pride, from love of old ideas, or other cause, seem capable of comprehending and embracing it. The simplicity of Truth is fatal to its claims with minds fond of "pomp, circumstance," and mystery. It may sound uncharitable to some, to have it said, that if this vital and fundamental Truth in Nature—a Truth which underlies the whole structure of Education, and without which, any foundation for it is but sand—was one it would require years of study to learn over the smoke of the dull and stupid "midnight oil," and then could be understood only by a Few, the "Scholars" (so-called) of the State of New-York would at once embrace it, act accordingly, and proclaim it on the house-tops as the gospel of Nature for the temporal and spiritual "healing of the nations." But, alas ! like every thing from the mind of the Great and Good Infinite to man, it is so plain that "the wayfaring men, though fools, shall not err therein," and—it is accordingly rejected ! It is rejected by those who would fain have us regard them as "wise" and "great" and "learned"; and wise, indeed, they are, "above what is written" by the finger of the Deity. But it is not always to be so. The free and unprofessional and teeming Press—the bold Lecturer—and the more

busy and life-giving conversation and correspondence of those large, active and humble minds, who find greatness and beauty in Truth only, and who know there is a Deity because they know there is Truth ; these are the agencies which will soon cause the People to say to the so-called "Educator" who spurns the simple teachings of Nature, that he may "STAND ASIDE!" *Reliance for progress here is on the increased intelligence of the mass of the people.* It is a safe reliance. On progress, rests *their* highest interests. The Schools will improve in the direction, and at the pace the People demand—no differently—no more, no less. When any Profession *radically improves itself*—through impulses and influences truly in and of its living self—then shall it no longer be said that the age of miracles has passed: then shall it no longer be said a man cannot lift himself in a basket! The advance of Education rests with the People ; let them put shoulder to the wheel, and they need not call on HERCULES. More than eighteen hundred years ago, it was recorded of the Author of all Truth, that the "*common people heard Him gladly.*" That was not more true, than that the "common people" gladly hear and act on, *Truth in Nature*—the unspoken Revelation of the Great Supreme, as in that forever lies their greatest good: for they *must* stand on the

common platform of EQUALITY, erected by Nature for all men.

104. What is the Life of the Teacher, now ? Every day—so many, and just such hours,—it is work, work, work ; no matter what the state of the health or of the feelings. To him, as to the galley slave, there is no margin for discretion. Does the preacher do this ? Does the lawyer do this ? Do the Farmer or Mechanic do this ? Does the Legislator, even, to whom is confided the interests of those who sent him, do this ? No, not one of them ! Not one in the whole range of society, mounts the tread-mill, save the Teacher. The lawyer investigates his cases when he feels like it ; the priest studies and writes when he feels like it ; and the Farmer and Mechanic work at their business when they feel like it. I speak comparatively, of course. The Teacher can not dismiss for a half hour's brisk walk in the open air, when he knows it would double his value for the day. It is true, that, of necessity, there must be system—regular hours each day ; but then that can be not only endured by teacher and scholars, but in general made profitable to the latter, *if the Teacher be not each day overworked*. The absolute necessity of having the work that is done each day done at regular hours, is a cogent and controlling reason why the teacher should each day be un-

derworked, that he may be fresh and vigorous at the allotted time for his allotted task. *The value of a Teacher for the day, depends on his or her mood and temper of body and mind for that day.* What sort of sermons would you have, if so many pages were to be completed by working at them six specified hours, of each day? How long would you go to hear sermons thus prepared? *There is not a physical or mental condition necessary to writing well, that is not equally necessary to teaching well.* Let us, by adopting this change in our System, have teachers and scholars *fit to work*. As to *how* Teachers shall work, when thus fit to work: that, is an independent question.

105. It is true that the routine, rote, machine System of so-called instruction, comes in, also, for its share of condemnation. It does its fair share in producing that inanity of mind, and that repulsiveness to study, absence of thought, and inability to investigate, which are to be reckoned among the grand results of our SYSTEM OF SCHOOL EDUCATION AS IT IS. But it is equally true, that if the exercises of the School Room were in harmony with the Laws of Nature, the charge of over-confinement brought by the body, and of over-work brought by the mind, would still come up with overwhelming and crushing force against

the present System of Six Hours a Day. In view of the whole case, it is hardly extravagant to denominate the Public Schools of the State of New-York, a JUVENILE PRISON ASSOCIATION.

106. SURPLUS VITALITY or electrical energy, makes the Teacher amiable and witty : two indispensable requisites to success. How few are amiable, when exhausted by mental labor ?—and who, then, is witty ?—or who, then, keeps in tune and play the Social and Mirthful faculties and moral sentiments, without which the proper activity and equilibrium of the circulation can not be maintained, and freedom, ease and precision in the action of the brain, secured. Now, that gentleness, that quiet, firm kindness, that repose of manner which is ever the insignia of power ; which draws to you as by an irresistible magnetism the love and respect of scholars ; *will never be at your command unless your system be in high and fine tone.* The energies must be not only at a high key, but all strung in harmony. And when so likely to be kept in tune, as when at proper key ? Peevishness or fretfulness will in an instant annihilate all power of control over scholars ; yet what is the present system of Six Hours a Day, as described in its results by the Messrs. RANDALL,

either more or less than a bounty on the constant exhibition of these fatal qualities? Surely, there are some things not yet “dreamt of in our Philosophy.”

107. If the Teacher is good for any thing, under the Three Hours System the balance of the 24 hours will be made far more profitable to the advancement of the Children in knowledge, than if 3 more were spent with them in the School Room. If he is not good for any thing—that is, “not fit” for his place—what good to shut the children up in a room with him in the afternoon?

108. *There are Two Classes of Teachers.* There is a body of PUBLIC SCHOOL TEACHERS in the State of New-York, men and women, who may well be said to constitute a share of its true nobility. Endowed with genial natures; possessing liberal and comprehensive views; enthusiastic in their devotion to Science, and especially to the Science of Man; they are necessarily far in advance of the Public Sentiment. But by that sentiment, alone, can they be sustained; and hence, they cannot do what they know fidelity to Truth, and therefore fidelity to the interests of the Children, demand. But the triple fetters of Ignorance, Bigotry and Prejudice—an inseparable trio—are soon to be broken; their cabalistic words are to

be hushed forever ; and then, these noble spirits are to be set free, blessing others by their intelligent and untrammelled labors, and blest in turn by the appreciation and pecuniary reward they will receive.

And then, there is another Class : inane, precise, prim, as a stalk of shrunken wheat ; as dignified as a sucked orange on the mantel-piece, and as dry and empty ; whose natures, destitute of capacity to receive impressions, are endowed with just enough of intellect to learn forms only to obscure them—to mistake them for substance, and the signs of things for things signified ; these, I say, are another Class, the outline specimens of humanity, who are to disappear before the rising sun of Philosophy, as the mist of the morning ;—and soon, very soon, the *places* that “ know them will know them no more forever.” Too cold to love and too feeble to hate, and thus automatons by the very laws of their nature, in obedience to the principle that like creates like, the poor innocents by whom they are surrounded grow up bearing indelibly the lineaments of this partial, disfigured, machine organization. As soon as a Scientific System of School Education takes the place of the present Machine System—and that will be on the very day that Parents require it, for demand and supply govern here, as in the price of potatoes

these people will be wanted to count needles for packing, and for other similar work, for which nature designed them.

Such are the TWO CLASSES of Teachers to-day at work in Public Schools: one fit, the other utterly, irredeemably, unfit: one alive—the other dead. One, belongs to an age almost dead: the other, to the “living present.” When the People of New-York come to be alive to the IDEAS with which the very atmosphere seems pregnant all over the world; ideas, linking universal Humanity by a common bond of sympathy, then will living men and women alone be entrusted with the superintendence of Childhood and Youth. Then, will Parents demand living Teachers, and endorse the demand with living Rewards. And as soon would they feed upon carrion, as then to feed the minds of their Children on the husks which fall from those mummified caricatures of Humanity. And yet some of these Teachers, in certain localities, have a decided popularity—but among whom? Among those who—although, as the Parents of young immortals, they have assumed the highest and noblest responsibility of earth—have never devoted ONE HOUR to a knowledge of the Science of Man. They have no idea but a School is a Military Drill, or at least a model States Prison, with its “lock-step,” and other samples of

“order.” “Like people like priest.” “Like people like teacher.” Teachers will ever be just what the People are pleased with ; for that is the road alike to reputation and to pecuniary success. It is because “Like people like teacher” is true, that the New-York State Normal School, which is a living libel on Philosophy, is suffered to have even a “name to live.”

Yet one word here. The People decide on the quality of the Teacher they will have ; but it is at the same time true, that a living Teacher can wake up love for Science—for the laws of Nature—in a whole District, as a living Newspaper can develop a healthy tone of sentiment in a majority of the people in its neighborhood. The People and the Teacher can help each other in the work of Progress ; one, getting more benefit, and the other cheerfully giving more pay. An intelligent people would as soon embark in robbing hen-roosts, as consent to have the services of a good Teacher, without good pay.

109. EXCESSIVE STUDY IN THE PUBLIC SCHOOLS. —Our city prides itself on the superiority of its public schools ; and we think Boston is justly entitled to take the highest rank among the cities of the civilized world, for the facilities afforded by its citizens for the education of youth. But notwithstanding the large expenditures of money for the erection of beautiful and commodious school-houses, for mathematical and other instruments, for teachers, &c., all which give a character to our Boston schools, there does

exist an evil in the present system of educating children, which seriously demands attention, and if possible, a remedy. It is the ambition of the teachers of our schools, to have their scholars thoroughly instructed, and that they may appear well before the committees at examinations; and for that purpose, lessons in great numbers, and requiring toilsome study, are imposed upon them. No discrimination is made, as regards the mental or physical capacity of the individual members of a class, but *all* are required to be perfect in their answers, or else they lose their position in the class and school. Not one-fifth of the time devoted to school hours is allowed for study, being occupied in recitations; and the severe tasks the poor children have in getting their lessons, must be apparent, when it is known that so long a time is required in reciting them. The scholars of the second class, for instance, have to commit to memory from *twelve to twenty-five* pages of geography, three to six pages of arithmetic, the same of grammar, three pages in spelling, besides exercises in reading, writing, &c. Now these lessons must be studied out of school, at the time which should be devoted to exercise and recreation. The imposition of such severe tasks upon young and growing children, must enfeeble their constitutions, and often incapacitates them, if they arrive at maturity, for enjoying life. We have seen many children who were ambitious to accomplish all that was required of them by their teachers; and to do so, the greatest portion of the twenty-four hours was necessarily devoted to their books, scarcely allowing time for taking their meals. It must be obvious to every one, that such close application to study, produces, in its turn, a train of diseases which cannot always be eradicated. Aching heads, loss of appetite, sleepless nights, inflamed eyes, with other deviations from health, are the accompaniments and the consequences of this excessive mental exertion. It is our intention, in a future number, to enter more into detail in regard to the condition of the present school system in this city, so far as it has a tendency to impair health and abridge life in the young; but in the meantime, it is hoped that our school committee will give the subject their attention, and correct the abuse complained of.—*Boston Medical and Surgical Journal*, Aug., 1854.

PART II.

"It is an encouraging observation that no good measure was ever proposed, which, if daily pursued, failed to prevail in the end."—THOMAS JEFFERSON.

"The chief art of learning, is to attempt but little at a time. The widest excursions of the mind are made by short flights frequently repeated : the most lofty fabrics of science are formed by the continued accumulation of single propositions."—JOHN LOCKE.

"The effort to extend the dominion of Man over Nature, is the most healthy and the most noble of all ambitions."—BACON.

INTRODUCTION.

In this PART, each SECTION will generally be independent in itself, without much reference to the character of its neighbors. Different things, to an extent, will be said: some of them, perhaps, in a different way.

THREE HOURS SCHOOL A DAY.

PART II.

110. *It is a great lie, the pretence that the "common people,"—those for whom "Common Schools" are provided—can not learn all about the Philosophy of Matter, and all about the Philosophy of Mind.* Yet such is—practically—the prevailing Opinion in the State of New-York. For is not all pretension to the study of Intellectual Philosophy, and of Moral Philosophy, now confined to what are denominated the "Higher" Schools?—the Colleges and Academies and Universities? Who now thinks of having anything which even pretends to be the Philosophy of Man, taught in the "Lower" Schools? If it were not for the fact, as a general thing, that the College and Academy and Normal School Professors, with their huge sheep-skin Diplomas, and the "profound" Library moths who give us works on "Mental" and Moral Philosophy, do not themselves know any thing of the Philosophy or

Science of Man, I would charge them with a Grand Conspiracy to defraud the "common people" out of that which is to be their highest good and highest joy. *For any mind, of common power, can comprehend all of Philosophy there is in the Universe.* He or she can learn it, too, and get a living by honest toil of the hands—in that "good time coming, right along," when THE LABORER is to have and enjoy the earnings of his own toil. That "good time" will be, when the Science of Man, and the Science of Agriculture, and of Housewifery, are in our Public Schools. Men and Women, who study the Laws of Nature, never allow others to live on their earnings. They are then able to protect what is their own; for, by reasoning, they have gained the power to reason. I say, any mind of ordinary power can readily and easily comprehend any Law of the Universe. This is as true as that there is a God of Infinite Wisdom, Power and Love. And yet we are told, and are to be told, that the "common people" can not comprehend Mental Philosophy: that only the uncommon people who go to school at Academies, Colleges and Universities, are capable of that. Let us see. What is INTELLECTUAL PHILOSOPHY? It is the Laws which govern the Intellectual Faculties, and their relations to others. What is MORAL PHILOSOPHY? The Laws which

govern the Moral Faculties, and their relations to the other Faculties. Well, where do we find these Laws? WRITTEN ON EVERY MAN'S NATURE! —acted out, every day. And yet we have been told, and are told, that the men who plough, build houses, make hats, coats and boots, and the women who take wholesome and invigorating sweats over the wash-tub, and do housework, *can not understand, and quickly and easily understand, all about these Laws.* As well tell us that they are not capable of knowing their own faces in the looking-glass; for when the glass is presented, and when the Laws are presented, *in each case it is their own image that is placed before them.* Why should not the Laws of the mind, with the operations of which they have every day been unconsciously familiar, be recognized as quickly, *when presented,* as the features of the body when presented? All Nature's Laws are simple. Each one of them can be understood by a child. They were one and all established by the Deity, and it would be utterly inconsistent with His character for Infinite Love, not to have designed that Man should learn them; to have made Man so that only the strongest of the race could comprehend them; or to have made them so hard to learn, that ALL could not master them and attend to the various responsibilities of life. The

“profound” Intellectual and Moral “Philosophies,” annually got out by the “Professors” of the day, nobody understands—nobody can understand—for their writers do not understand them themselves. Their “Philosophies” have about as much to do with Nature, and with conclusions resulting from the correct observation of Nature, as a change in the moon has to do with the wagging of a dog’s tail. Why!—they have to *change* their “Philosophy” every once in a while, and get out a new one! The next we shall know, they will tell us they have got up a new Deity; for PHILOSOPHY is but the manner of the manifestation of the Deity, and is therefore as eternal and unchangeable as Himself. It is, so far, God revealed or described. So to talk of “improved” Philosophy, is the same as to talk of a changed or “improved” God: for Philosophy can change only as its Author changes. PHILOSOPHY, IS TRUTH: it endures forever, and can neither be improved, changed, nor overthrown. The Speculations of individuals, over musty books, in musty libraries, have been for centuries, and are now, palmed off in our Colleges, Academies, and Universities, as Philosophy: as Science. They advertise these idle Speculations as such, in their Annual Catalogues. No wonder, that “*only the deeply learned*” fools “*care for them*”! Indeed, the “philoso-

sophic" predecessors of such as these, for ages puzzled their brains in discussing the proposition whether a spirit in Heaven could go from one part of it to another without passing through the intervening space !

But a new day has dawned ! The Sun of Philosophy has risen, to reveal to Man the Science of his own Nature, and to show him the relations in which he stands to all the rest of the Universe. It is copied from the open page of God's works. Not yet complete is this New Revelation of the Wisdom, and of the Power, and Love of the Creator : but, by the mode which Philosophy prescribes, when a THING IS PROVED, it is known to be true. The New Relations established by New Discoveries, will create yet New Relations and New Discoveries still : each new one shedding a flood of light on all that went before—as the Harmony among these Laws is perfect. It comes not from the Alcoves of Libraries : it is out-door men who make the world move. The Library tells you what has been done : what has been proved, and you wisely consult it to mark your *point of departure*, not, as the point where Science is to end. In this New Age, you must not rely on the Library to tell you even all that has been proved.

The SCIENCE OF MAN is the central light of this age. From that, all other mental progress radi-

ates. As we now use names, the Science of Man consists of PHRENOLOGY, PSYCHOLOGY, and PHYSIOLOGY. They are all really one; for whatever Law is classed under either, is in perfect harmony with all the other laws under all—and is part of a whole which is the SCIENCE OF MAN. And why is its study, indispensable? Why is a knowledge of it a positive benefit? *Because, in his Nature, Man possesses the elements of all existence.* Hence, he sustains relations to all existence. Those relations are governed by Laws, which are unchangeable. The Laws of his own Nature are in Harmony with the Laws of all existence. *Therefore, does it not follow that every act of every Man, must either maintain or disturb, that Harmony?* Every act of Discord, is loss: every act of Harmony, gain. And therefore, does it not follow, that on the Harmony or Discord of *his own action*, depends inevitably his retrogression or progress? And how shall he know how to obey the Law, unless he know the Law?

The Philosopher goes to Man, as he would go to a Mountain, and observes and copies down from the open page of Nature so legibly written by the finger of the Deity, the Laws of man's body and mind, which include of course the relations the body and mind sustain to each other. This is Science. This is Philosophy. If the Philosopher

sticks to the mountain, he calls the Laws he discovers, GEOLOGY. If to Man—as *names* now are—he would call them Phrenology, Psychology, Physiology: some one, or all of them. *Hold up these Laws to the persons observed, and will they not recognize them as the elements of their own composition?* (In this question, Bigots are not included; for they are blind, and so can't see.) These persons recognize these Laws, as being true, as readily as they would recognize their own daguerreotypes. In either case, it is *their own image*. They know the daguerreotypes to be likenesses, for they were copied from faces with whose lineaments they are familiar. So of the copy from Nature which the Philosopher presents them. They at once know it is a likeness of Nature, for they have seen, and felt, and acted it, all their lives. Indeed, as a man can neither think, talk, nor act, without exercise of the Natural Laws, must he not instinctively *know* whether any proposition claimed to be a law of his own Nature, is law, or is not law? Moreover, by the exercise of Observation and Reason—the same as when the Law was discovered and established—he is to determine for himself whether it be law, or not law. The beautiful Volume of Nature is equally open to all. Then would I like to know what is to hinder all the Sons and Daughters of the Farmers and Me-

mechanics of the State of New-York, and of all States, from knowing all about the Laws of their own Nature that have been discovered, or that may be discovered, and at the same time attending to all their usual business affairs, with at least their usual success?

The world has as yet only begun to know of the SIMPLICITY OF TRUTH. It is because so little of it has as yet been discovered; and because our first Education was in Error. When Truth is developed, it will be found that there is not a Principle in all the works of God, which a child could not comprehend. Hence, in our Colleges and Academies, and among our "profoundly learned" men, we have existing two causes of hostility to the Science of Man—pride, and superficiality. A man trained in the nonsense called Intellectual and Moral Philosophy in our Colleges, Universities, and Academies, gets his brain so twisted, that he has a thorough distaste for the simplicity of the Science of Man: he has become so accustomed to a sinuous track, that he can not follow the direct route pointed out by unadorned logic, unclouded by the smoke or gas of SPECULATION. And are the "profoundly learned" to get off their lofty pedestal, where they are enveloped in a mist of senseless words and more senseless speculations, as dense as a Newfoundland fog, and

thus made secure from the gaze of the "vulgar herd"? Will they do this, and adopt the Science of Man, when by so doing they will, inevitably—in this Knowledge—find themselves on a level with that "vulgar herd"? This is the real point in the case, and the real pinch of the case. In a *Knowledge of Man*, can these people consent to be on a level with those who earn their daily bread by daily sweat? For there they must stand, from the hour they discard SPECULATION, and adopt SCIENCE.

So the College, and University, and Academy "Professors," sneer at the Science of Man. They ridicule the idea that Phrenology is a Science, or that Psychology is a Science, and go on with their Speculations in regard to the Nature of Man.

Very good. Nobody would deny them the privilege of thus sneering; and surely no one would question the right. I wish simply, on this point, to put on record their position, in 1854.

Suppose we take a peep into these "institutions," and see *who they are* who do this sneering.

The books tell us, that once on a time, Sir ISAAC NEWTON saw an apple fall from a tree. Newton had large CAUSALITY, and he wanted to know the *why* of it. To be sure, apples had fallen from the day of Mother Eve's experiment, to that: and moreover, everything else fell to the

ground. But this did not satisfy the enquiring mind of Newton. He determined, finally, that the apple was attracted to the earth; and he named it the "attraction of gravitation." This was a long time ago, and the "attraction of gravitation" has been a spoke in the wheel of "Philosophy" ever since. The Colleges and Academies of the State of New-York, in 1854, teach their students that bodies "fall to the earth" by the "force of the attraction of gravitation," and that that force is in proportion to a certain state of facts. Very well: but "What is the attraction of gravitation"? "*It is the attraction of gravitation*"! And such is the stuff called "Philosophy" in all the Colleges and all the Academies in the State of New-York! That is—"The generality of things in general is the generality of things in general, because, the generality of things in general, *is*, the generality of things in general"! "The attraction of gravitation, *is*, the attraction of gravitation"! This is College and Academy "Philosophy," in 1854!—not in 1754. Are not these a pretty set of men to turn up their precious noses at the *proved and established Laws of the Constitution of Man*, ranged under the names of Phrenology and Psychology! If they would *study* those Sciences, they would no longer dole out such senseless twaddle as that, and call it "Philosophy." "The attraction of

gravitation is the attraction of gravitation”! Oh, oh! And these are the “Higher” institutions of Learning! And then they tell us that the Earth is kept in just such a path in its yearly journey round the sun, by the “centripetal” and “centrifugal” forces. Indeed! But do they tell us what the “centripetal force” is, or where it came from, what keeps it a-going? Do they tell us the same of the “centrifugal force”? Not at all! “The centripetal and centrifugal forces, *are*, the centripetal and centrifugal forces”! More College and Academy “Philosophy”! Who does not recollect how he used, in his *reciting* days, to try to remember which was which, till his back ached, to say nothing of his head? And when, for once, he got it right, how at the next attempt, a week or month after, he would be all mixed up again? For the books might as well have said it was the *bamboozleorum* and *tideriorum* forces, for all any *meaning* we were ever taught to attach to “centripetal” and “centrifugal.” *And such is the way the human mind is “trained” (!)* in our “Higher” and “Lower” Schools, in 1854: arbitrary terms and technicalities, taking the place of principles and ideas: *And so it must be, in the “Lower,” till, by Three Hours School a Day, both Teacher and Scholar have some time for thought; and till the Teacher is thus enabled to submit to*

the sharp and rapid expenditure of Vital Force which must attend original thought, and the use of pointed and telling off-hand illustration, which shall present Truth in vivid colors as a Living Picture before the mind.

But to return to the "Philosophy" of the College and Academy gentlemen who can afford to sneer at the Sciences of Phrenology and Psychology. How quickly is the "profundity," and the starch and the fog taken out of *their* operations, when we come to the Simple Truths in Nature:—*that all Motion and all Attraction in the universe, are Electric*; that there are Two Conditions of Electricity, Positive and Negative; that two Positives, as well as two Negatives, repel each other, and that Positive and Negative attract each other; that Active or Passive, Greater or Less, determine the Positive or Negative; and that the Earth, being a larger body than any to be found on its surface, is Positive to the Negative of everything, and hence, *each inevitably attracts the other to it*, and hence, the "ATTRACTION OF GRAVITATION"! And then as to the distance of the Earth from the Sun. All attraction is Electric. The Sun is the centre of our System—is to it the source of Electricity. In the original order of events—of which we know nothing—the position of the Earth was where it and the Sun were equally Positive: And

at that point it must be unerringly held by the eternal laws of the repulsion of two Positives, and the attraction of the Positive and Negative. If the Farmer, or Mechanic—the Day Laborer, the Girl at Service, the Tinker, or the Cobbler—has been a pupil of Dr. J. B. Dod's, in Psychology, he or she *knows* what the "Attraction of Gravitation" is: the College and Academy Professors, who sneer at the "Science of Psychology" do *not* know! *Put Phrenology and Psychology in the Public Schools*, and all the Scholars can tell you *what* the "Attraction of Gravitation" is, and the Scholars of the Academies and Colleges, cannot! What say you, Farmers and Mechanics, and Houseworking Women, of New-York: Have you spunk enough to WALK ALONE, and thus to make the Education of your Children in the Public Schools, twice as valuable as the College and Academy Education? Is it not demonstrated that it may be so? Do you not see that there must be a cutting off of all affinity between the Public Schools, and Colleges and Academies? These gentlemen who sneer at Phrenology and Psychology, coolly tell us "that the People of "this State—by Law!—are to aid Three Departments of Education: the PRIMARY, the INTERMEDIATE, and the HIGHER": the "Primary," don't you think, these untitled snobs of nobility, hand

over to the Farmers and Mechanics, *as being abundantly sufficient for them!* The "Common Schools" to furnish a "PRIMARY" Education for the "Common People"! This is to be the next move of the snobbish aristocracy of this State. Away with your "PRIMARY" Education! That is not what we want. WE WANT AN EDUCATION! Will you bend your back to carry out this Scheme of the aristocracy? One of their number has already publicly declared—"It wants but an organization which may bring them together, to produce such results; *and that organization will before long ensue.*" What say you, Farmers and Mechanics of New-York: *Will you stand it?*

AND HERE IS THE ISSUE.

The Public Schools must cut off the remotest affinity with Colleges and Academies, and adopt at once the SCIENCE OF MAN and the SCIENCE OF AGRICULTURE, or they will remain, what they are now, mere foundations of CASH for those who patronize Colleges and Academies to rest upon. THE STATE WILL BE DIVORCED FROM THE TWO LATTER.

But to go back. If all this time that Mesmerism and Psychology have been "on the carpet," the College and Academy Professors of our State had been studying Experiments instead of sneering at their Results, they would not now occupy the humiliating and ludicrous position they do

in regard to the "Attraction of Gravitation," or the "Centripetal and Centrifugal forces." But how does it happen that the study of Psychology should have led to a knowledge of these easy and self-proving solutions, in purely Physical Nature? *It is because Man is an Epitome of the Universe.* The Laws of his Nature, are, therefore, an Epitome of the Laws which govern the Universe of Matter and of Mind. Psychology, so-called, seeks out the relations Body and Mind have to each other, and therefore, the influence each does and can exert on the other. In making these experiments, it was discovered that the Mind is the Primal Power of the Human Constitution. But, then, the Mind must have an Agent—a sort of Medium to work by or through—if you please; and by a sufficiency of experiments it was settled as Law, that Electricity is ever the Agent or Instrument of human Mind when it works, and that it is the connecting link between the Body and the Mind. Now, in arriving at these two Laws—sublime in their beautiful simplicity and beneficence—the Experiments were varied, and almost as countless as the sands of the sea shore. In this way, the two Laws of Electricity—that it is the source of ALL MOTION, AND OF ALL ATTRACTION, IN THE UNIVERSE—were discovered from this stand-point, because the stand-point is an epitome of the Universe.

The man of Science, therefore, did not find himself any longer obliged to play the Parrot, by saying that "The attraction of gravitation is the attraction of gravitation" !

Let me not be misunderstood. By "cutting off all affinity" between the Public Schools and Academies and Colleges, I simply mean that the Public Schools adopt their Educational Policy without any reference to them ; that they no longer be in leading strings. Colleges and Academies never did benefit Public Schools, and they never will. It is contrary to the Laws of the human mind, that they should benefit the Public Schools. *The Colleges and Academies have been made an Aristocracy, BY LAW ; and never, NEVER, was an Aristocracy known to uplift its vassals ! Never !* For forty years, the laws of the State of New-York, in effect, have made the "Common Schools" the vassals of the Colleges and Academies. One is "CLASSICAL !"—on the ground of studying what a few Heathen said, in the languages in which the Heathen said it—the other, "COMMON" ! One is a "School"—the other, an "Institution" ! *Hence, the Education in Colleges and Academies is for a DIFFERENT PURPOSE from that which must guide Public School Education.* The object of College and Academy Education, is to make of a few the *superiors* of other men : to

enable them to do what others who do not go through their process, cannot do : and by so arranging Theology, Law and Medicine as to render *this necessary to the highest success*, to perpetuate a practical Aristocracy, originating and resting in the bosom of Government, sometimes Monarchy, and sometimes *called* Democracy, and to carry along with it alike the elements of superior CASH and of superior POWER ! Indeed, the COLLEGE SYSTEM was originally for the use of those who were to have ALL the knowledge possessed by the whole community. The Colleges were organized to that end : and in no essential particular, has that organization ever been changed. Now, we don't want any such kind of Education in our Public Schools. Our object here, is to make independent Men and Women. To so far introduce them to a knowledge of the VOLUME OF NATURE, that they can read in it every day, as they have occasion, either in their business, or for entertainment. The object is not, to make one set higher than another. It is to develop the Manhood and Womanhood of ALL, for the sake of Manhood and Womanhood : that each may have and hold and enjoy within himself or herself, a higher scale of existence. We want to make the Man a Man, for the Man's sake. This is a System of Equality—of Brotherhood—of Fraternity. It is all, for all.

It is a Christian System. *Hence, in the Public Schools, we want a System of Education totally different from that of the Colleges and Academies.* And hence, too, the folly of the notion, wherever indulged, that it is an acquisition to get teachers for the "Common Schools" from among those who are chock full of a "regular course," at Academy or College, by way of inoculating the College Education into the "common people." They are precisely the men we do not want in the "Common Schools," if they are impregnated with the idea that the rigmarole they went through at College, is Education.

That "MENTAL PHILOSOPHY" (so called) which the Ploughman, the Mechanic, the Day Laborer, the Housewife, cannot easily and readily understand, is necessarily spurious. This very fact, *proves* that it is not of God. SIMPLICITY is the clear and unmistakable proof of the Divinity. *If what is alleged to be a Principle, be not Simple, it is not from the hand of Deity, and is therefore NOT Philosophy.*

'The (so-called) Philosophy of Mind, taught by the College and Academy "Professors" of New-York, *they declare is hard to understand:* therefore, it is not Science.

I will simply add, here, that what is taught in the Colleges and Academies of this State, under

the titles of "Intellectual Philosophy," "Mental Philosophy," and "Moral Philosophy," is the "Generality of things in general," and not otherwise; for here, they do *nothing* but "guess," from beginning to end.

And what a glorious Emancipation of the glorious Children and Youth who graduate from our Public Schools, when, with them, Science shall be substituted for a weak and watery dilution of College Mummery! Let the Public Schools adopt the Science of Nature: let the Colleges and Academies go on with the Science of Words! Enough has been discovered and established of the Science of Man, to Revolutionize all that is called Education. The Science of Education is as simple as the "Attraction of Gravitation"; and in a few years will no more be deemed a matter of mystery by the Farmers and Mechanics of the State of New-York, than raising a crop of oats or making a horse-shoe.

111. "YOU SHALL HAVE THE BIGGEST PIECE NOW, FOR I HAD THE BIGGEST PIECE BEFORE."—Early one morning, while it was yet dark, a poor man came to my door, and informed me that he had an infant child very sick, which he was afraid would die. He desired me to go to his house, and if possible prescribe some medicine to relieve it; "for," said he, "I want to save its life if possible." As he spoke this the tears ran down his face. He then added, "I am a poor man, but, doctor, I will pay you in work as much as you ask, if you will go." I said, "Yes, I will go with you as soon as I take a little refreshment."

"O, sir," said he, "I was going to try to get a bushel of corn, and get it ground to carry; and I am afraid the child will die before I get home. I wish you would not wait for me," and then added, "We want to save the child's life if we can."

It being some miles to his house, I did not arrive there until the sun was two hours' high in the morning, where I found the mother holding her sick child, and six or seven little, ragged boys and girls around her, with clean hands and faces, looking as their mother did, lean and poor. On examining the sick child, I discovered it was *starving to death*! I said to the mother, "You don't give milk enough for this child." She said, "I suppose I don't." "Well," said I, "You must feed it with milk." She said, "I would, sir, but I can't get any to feed it with." "I then said, "It will be well then for you to make a little water-gruel and feed your child." To this she said, "I was thinking I would if my husband brings home some Indian meal. He has gone to try and get some, and I am in hopes he will make it out." She said all this with a very sad countenance. I asked with surprise, "Why, madam, have you nothing to eat?" She strove to suppress a tear, and answered, sorrowfully, "No, sir, we have had but little these some days." I said, "What are your neighbors, that you should suffer among them?" She said, "I suppose they are good people, but we are strangers in this place, and don't wish to trouble any of them, if we can get along without." I thought I would give the child a little manna. So I asked for a spoon. The little girl went to the table-drawer to get one, and her mother said to her, "Get the longest handled spoon." As she opened the drawer, I saw only two spoons, and both with the handles broken off, but one handle was a little longer than the other. Thinks I to myself this is a very poor family, but I will do the best I can to relieve them. While I was preparing the medicine for the sick child, I heard the oldest boy (who was about fourteen) say, "You shall have the biggest piece now, because I had the biggest piece before." I turned round to see who it was that manifested such a principle of justice, and I saw four or five children sitting in the corner, where the oldest was dividing a roasted potato among them. And he said to one, "You shall have the biggest piece now," &c. But the other said, "Why, brother, you are the oldest, and you ought to have the biggest piece." "No," said the other, "I had the biggest piece before." I turned to the mother, and said, "Madam, you have po-

tatoes to eat, I suppose?" She replied, "We *have* had, but that is the last one we have left; and the children have now roasted that for their breakfast." On hearing this, I hastened home, and informed my wife that I had taken the wrong medicine with me to the sick family. I then prescribed a gallon of milk and two loaves of bread, some butter, meat, and potatoes, and sent my boy with these, and had the pleasure to hear in a few days that they were all well.

The principle of justice manifested in those children delighted my soul, and served as a rich reward for all my labor. O how good and how pleasant it is for brethren to dwell together in unity and love! To see them in time of distress and starvation, so just and liberal as to give to each one his full share of one roasted potato, was a pleasant sight. O, the sweet words, "You shall have the biggest piece now, for I had the biggest piece before!" May every child embrace this just and loving principle.—*N. Y. Cabinet.*

112. Brilliancy of Intellect in Childhood, and extraordinary or wonderful attainments, by voluntary efforts, should alarm and frighten any parent. Stupidity, dulness, slowness, indifference to everything printed in a book, are joyous omens, compared with those. One, is the sure precursor of comparative or absolute imbecility, or of death; the other, may be the precursor of a life of excellence, vigor, original power, and of usefulness.

But what is the philosophy of this?—or *why* is this so? It is because VITALITY—predominant, unmistakably predominant, Vitality—is the law of Childhood and Youth; and because, Vitality is *not* Mentality. Vitality is the law of Childhood and Youth, for the plain reason, that then the

house that the mind is to live in during its stay on earth, is going up. Because, as you build, so you must live. If you build a tottering, rickety, leaky house, you must live in it, as some people express it, during your "born days": if a good, strong, solid house, you can live in that. The business of Childhood and Youth, is to build that house: and he or she, parent or teacher, who will overwork; who will work to severe fatigue, in body or mind; any person under 21 years of age, deserves to stand on a dunce block, or in the pillory, with a Handbill on the back and breast, and the ears pinioned, in token that they are very long. Nature "winks" not at this sin. It is not Mentality—it is Vitality—that builds the house the Man or Woman, for life, is to dwell in, securely or insecurely—happily or unhappily—inefficiently or usefully. Mentality helps, but Vitality is to be *predominant*—that's the idea. Vitality is not Mentality; so Vitality is dull, stupid, and all that: in other words, there is no Mentality about Vitality. And if Vitality predominates—largely predominates—what must be the result? I state this case repeatedly, you say; but you say so, only because all your "born days" *you have been nursed and nourished on falsehood*, which has literally "grown with your growth and strengthened with your strength." Look at the poor, peaked,

sharp featured things, called children ! Look at them, with narrow, shallow chests, and flat muscles ; the victims of this insane notion that children must be "SMART." Twist as many ways as you please, and when you have done, you will find out that *VITALITY lies at the foundation of "SMARTNESS"*; and therefore, till the laws of Nature change, *those whose Vitality in Childhood and Youth is burned out of them by an Intellectual flame*, will, in mature years, be found destitute of that oil which alone can enable them to furnish their own Intellectual Light.

The Truth, then, is, that during Childhood and Youth, the predominance of Vitality *must* be maintained.

113. CREEPING THINGS.—Let me put a spider into any lady's hand. She is aghast. She shrieks—"The nasty, ugly thing." Madam, the spider is perhaps shocked at your Brussels laces, and although you may be the most exquisite painter living, the spider has a right to laugh at your coarse daubs as she runs over them. Just show her your crotchet work when you shriek at her. "Have you spent half your days upon these clumsy anti-macassars and ottoman covers ? My dear lady, is that your web ? If I were big enough, I might with reason drop you and cry out at you. Let me spend a day with you and bring my work. I have four little bags of thread—such little bags ! In every bag there are more than 1,000 holes—such tinny, tinny holes ! Out of each hole a thread runs, and all the threads—more than 4,000 threads—I spin together as they run, and when they are all spun they make but one thread of the web I weave. I have a member of my family who is no bigger than a grain of sand. Imagine what a slender web she makes, and of that, too, each thread is made of

4,000 or 5,000 threads that have passed out of her four bags through 4,000 or 5,000 little holes. Would you drop her, too, crying out about your delicacy? A pretty thing, indeed, for you to plume yourself on your delicacy, and scream at us." Having made such a speech, we may suppose that the indignant creature fastens a rope around one of the rough points of the lady's hand and lets herself down lightly to the floor. Coming down stairs is noisy, clumsy work, compared with such a way of locomotion. These creeping things we scorn, are miracles of beauty. They are more delicate than any ormula clock, or any lady's watch now made, for pleasure's sake, no bigger than a shilling. Lyonet counted 4,041 muscles in a caterpillar, and these are a small part only of its works. Hooe found 14,000 mirrors in the eye of a blue-bottle, and there are 13,000 separate bits that go to provide nothing but the act of breathing in a carp.—*Household Words*.

114. *Teachers should Understand Phrenology.*

No person is fit to take charge of any School, who does not understand this Science of Phrenology. I wish to raise this issue, in the minds of the Young men and Women, and of the Boys and Girls, of this State: *A person unacquainted with Phrenology, either is fit to teach, or is not fit to teach.* I say NOT.

PHRENOLOGY, is the Chemistry of the Human Constitution. It does not make that Chemistry, of course: that exists in Nature. It is an Exposition of that existing Chemistry. When a person enters the School Room, as a Teacher, those Elements, and their Relations, are there before him, in the full vigor of ceaseless activity. Ignorantly or skillfully, he is to operate on them. Every thing which occurs in that School Room, occurs

in conformity to Natural Laws : and every act of the Teacher, in reference to each scholar, will be in harmony with, or in violation of, those Laws. Now, I ask, how can any one be relied on to observe Laws he does not understand ?

What FEATURES does the Chemistry of that School Room present ? I can give but few : I have not space : let each one read a few books, then observe, and he will know all for himself. But these are among those Features :—There will be no two Temperaments alike, in the room, unless there happen to be twins there. There will be no two alike in Mental Organization. One, will be attracted to the Book, as iron to the magnet. The attraction of the one on the next seat, to the Book, will be about the same as that between the same iron and a tallow candle. One, will be so Organized, that, if a shadow of the ludicrous or odd turns up, he *must* laugh : the next, with small Mirthfulness, Vitality and Hope, and large Self-Esteem and Firmness, ought to be tickled occasionally “ with a straw,” to keep his system in healthful working order. One, with Electric Temperament, large Intellect, and large Love of Approbation, will so work the Mental Machinery, that, after one hour, every moment of study is a trespass on the power needed to nourish the Physical System ; and out of such, our Quack

School Chemists have strewed this whole State with graves of diminished span, or embittered a longer yet perpetually enfeebled existence. The scholar on the next seat would devote six hours to the same study, achieving less than the other in one hour, and quit as fresh as he begun, barring the effect of confinement and of breathing carbonic acid gas. He has a swelling, hard, plump, fat Vitality ; large Alimentiveness, Stomach to match, moderate Intellect, large Self-Esteem, and says to himself, this "study business don't amount to much : it will never set the North river a-fire!" One, with Nervous temperament, large Intellect, large Moral Organs, Approbateness and Adhesiveness, and small Self-Esteem, may do a wrong : may trespass on Regulations which are established ; *and be crushed, by a harsh word or look from the Teacher.* The one on the next seat, with the Eating Temperament—the Vital and Muscular predominating—with cocoanut head scarcely less in quality than in shape, that is, with small Intellect, or small Comparison and Causality, large Alimentiveness, Destructiveness, Combativeness, Self-Esteem, Acquisitiveness and Secretiveness, small Approbateness and Moral Faculties, will commit the same offence, and an hour's scolding, and flogging at your leisure, leave him undisturbed by any other feeling

than a desire that he might enjoy the luxury of administering the same to you. Another, with large Language, Time, Tune, Order, Locality, Comparison, Individuality, Form, Size, and the Nervous, or Vital Temperament, or the two combined, will, with *no effort*, be *the* Reader of the Class. The next, with Form, Size, Language, Time and Tune small, *with effort*, will be the drag, and the mark of criticisms and objurgations—I will not say whether witless or not. Having, however, large Eventuality, Causality, Locality and Comparison, he will perhaps be *the* Historian of the School, will write an Essay on it that will “astonish the natives,” while the gallant Reader will hesitatingly move over *that* ground like a limping and jaded horse. Another, deficient in Number, will be like GEORGE COMBE, who, while he will forever remain as *the* Organizing Philosopher of his Age, can only, after much time and laborious mental effort, make out a clear statement of the Bookstore and Door Ticket and Cash Account of one of his inimitable Lectures; and yet another of this boy’s Class, who performs no labor over Figures, at the close of Term carries off a PRIZE in that Department! And what does that Prize represent? Ten to one, consummate laziness! Ten to one, that the only lazy dog in the class, on Arithmetic, bears off the Prize! Of

the suppressed heart-burnings of the others, who, perhaps, know both their Labor and his Laziness, and of its influence on them for life, I will say nothing ; contenting myself with holding the

“ mirror ”

of New-York School Education

“ up to nature,”

at the very hour the surplus wit(!) of its State Normal School, finds congenial employment in ridiculing the SCIENCE OF MAN !

But enough. The COMBINATION OF ELEMENTS in the Chemistry of Man, is without end ; and that person who presumes to Teach, in 1854, without understanding that Chemistry, *and hence producing in every case precisely accurate results*, is, of necessity, a QUACK. He is just as much of a quack, as the common Blacksmith would be who should present himself on the deck of a COLLINS' steamer, and offer his services as Chief Engineer to take the ship across the Atlantic. He is a quack, who goes at that he does not understand. The person who does not understand PHRENOLOGY, by no possibility can understand the Science or Art of Teaching. He or she may get along after a fashion ; may *comparatively* excel ; but neither the Science nor the Art is there : for it is forever true, that the highest attainable Art, in anything, cannot be reached so long as the Science is not understood.

— To the Young Men and Women, and Boys and Girls, I would say, GEORGE COMBE's *Constitution of Man* and his *Phrenology*, will give you the Faculties of the Mind, their functions, and their LAWS. ANDREW COMBE's *Physiology*, will give you the functions of the Body, and their Philosophy, or Laws of Health. The writings of Dr. JOHN BOVEE DODS, will tell you of the connecting link between the two, and what is the Motive Power of both. This Motive Power is ELECTRICITY: the Power by which all impressions are made; the power through which all impressions are received; which is the working instrument of vitality; which circulates the blood; which carries on the work of disengaging dead materials from every part of the System, and of galvanizing on new materials to replace it; the agent through which the Mind influences the health of the Body, and the Body the health of the Mind; which determines whether Mental Impressions are retained forever, or are as a figure traced on sand; which determines whether the action of one mind, as teacher, friend, enemy, speaker, or writer, shall, or shall not, make impression on another; which tells us when the Body has worked enough for the health and vigor of the Mind, and the Mind enough for the health and vigor of the Body; which shows us precisely *why* the condition of

each depends on the condition of the other ; why neither can be right, unless both are right ; which is the key to the phenomena of all intercourse, including that between teacher and scholar ; which tells us *why* long Schools and long Sermons, are an evil and not a good ; which shows us what kind of persons are fit for Teachers, and for Preachers—what kind of persons can operate on Mind, and what cannot. These are among the things ELECTRICITY does and shows ; and yet, for shame ! its glorious Facts, and its glorious Philosophy, which are positively to redeem and revolutionize a large portion of the machinery of School Education, and of other Social Institutions, are not to be found in a Public School in the State of New-York, in 1854 ! Yet years are devoted to a vain attempt to cram into the heads of the innocent victims who congregate therein, the contemptible technicalities of Grammar !—and the victims leave School, without the faintest idea of the philosophy, of the use, or of the power, of Language ! Who will come forward and change the coloring of this picture ? ELECTRICITY is the Motive Power of the human system, precisely as Steam is the Motive Power of the locomotive. Its Laws, tell you how it is supplied to the System—how it is expended by the System—how much may with profit be expended by Activity of

Body, and how much by Activity of Mind. The Teacher, therefore, who knows these Laws, can tell precisely how much Bodily Labor, how much sun and open air, how much confinement to the chair or bench and Book, this or that child needs, or can endure. The scholar himself or herself, can know it *better* than any other person living; for it has its own IMPRESSIONS to which to apply the Laws. ELECTRICITY IS THE MOTIVE POWER! please to remember; and when it has been exhausted (as it *never* should be, anywhere) in the School Room, the man cannot chop off a log: when exhausted in chopping off logs, a man cannot write a speech:—for it is the Mind that writes the speech and chops off the log—Electricity, and the arms and fingers, and the other anatomical arrangements, being, in each case, but instruments of the Mind. Electricity is the Motive Power, in both cases: And as is the Electrical Power, so can the Mind work, in chopping off the log or in writing the speech. And yet, to these interesting, important, beautiful, glorious TRUTHS—which give life and language to all else that is known of the Science of Man—every College in the State of New-York, its Normal School, every Academy, and every Public School, is as voiceless as the grave!

Parents of New-York! Would you trust your

Children on board a Collins' steamer, for a trip across the Atlantic, if informed that a common Blacksmith was the Chief Engineer? Do you reply, that by so doing, their lives would be in jeopardy? Is it not so here? Do not the Laws of Electricity hold the issues of life and death? Let the thousands of early graves, annually dug by this ignorance on the part of the College, Academy and Public School Teachers of this State, answer these questions.

— BOYS AND GIRLS OF NEW-YORK! Upon you this whole matter rests! Will you consent to leave School, without the real, practical, substantial, every-day advantages, which a knowledge of the SCIENCE OF MAN would afford you in all your relations through the journey of life? Will you consent to do it? If not, take hold of it, and the work is done! Those who have just preceded you—those who have graduated from the Public Schools within ten years—are still linked to you by sympathy, and will aid you. Your mothers will not turn a deaf ear, when you tell them that you are determined to have a better school to go to—even if it does cost a little more. Your Fathers and Mothers will put their hands in their pockets. The REVOLUTION which is demanded, which is neither more nor less than the EDUCATION OF THE PEOPLE—a thing yet un-

known in the annals of man—*is to be wrought by those who have graduated, and are to graduate from our Public Schools.* And the Boys and Girls, from 12 to 21, are to furnish the zeal, the enthusiasm, the energy, the inspiration, for this work. Your Interests demand it, now! Ten years, *now*, is like moving past us the panorama of your Life: for, during that period, its leading and governing tints will have been painted in fast colors on the ground-work of your existence.

115. "LIBERAL GIFTS TO HAMILTON COLLEGE.—Hon. George Underwood, of Auburn, has given \$500, the income of which is to be given as a prize for proficiency in Chemistry; and Hon. Aaron Clark, of New-York, has provided, by a similar donation, the same encouragement to proficiency in Oratory."—*All the papers, August, 1854.*

If the Newspaper Editor who originated the foregoing, had understood the Laws of Man's Nature, he would have headed his paragraph—"ACCURSED GIFTS TO HAMILTON COLLEGE." If Messrs. UNDERWOOD and CLARK had understood the Laws of Man's Nature, they would have withheld them; for I presume them to be true and honorable men. If Hamilton College understood the Laws of Man's Nature, it would respectfully, but as firmly as respectfully, decline the proffered gifts. They would not consent to plant the poisonous seeds of Selfish Ambition, Pride, Vanity, Envy, Hate, Uncharitableness, by giving a hot-bed stimulus to Self-Esteem, Approbativeness, Acquisitiveness, and by putting ice on Conscientiousness, Veneration and Benevolence. This fatal poison is cultivated in the minds of our Youth through the length and breadth of our land, who are so *fortunate*—as it is called—as to go to some other School than the Public School. It is so—deplorably so—in Boston, where PRIZES are now annually distributed by scores; and still we wonder at the cheating, and fraud, and trickery, of every grade and every form, which prevail among these, when they come to be men! These accursed

“Gifts,” like the fabled apples, fair to the eye but ashes to the taste, are rapidly multiplying, and their fruits are to be seen on every hand, in the appalling predominance of Selfishness. “How CAN ye believe, which receive honor one of another?”—are the words of the Ever Living God, written in His Word, and on His Works.—W. L. C.

116. *About Electricity.* Is there a good deal of it in the human system? Is it the agent through which all impressions are made on the mind? Is it the agent, instrument, or medium, through and by which, the Voluntary and Involuntary Faculties, perform all their functions? Are the Voluntary and Involuntary nerves, but telegraphic wires, to communicate the influence and will of each Voluntary and Involuntary Faculty? Is Electricity the *working power* of the human system, as Steam is of the locomotive? If it is, must not its Laws be as simple as the Laws of steam? If it is, is not an inquiry into that which is the controlling agent in the manifestation of power of body, or power of mind, worth knowing something about? And would it not be well for our Schools to let alone a part of their eternal “ciphering,” and look into this wonderful matter? And why are not these laws studied in our Public Schools? Because they are not studied in Colleges and Academies! That’s it, precisely! College and Academy men—*not* the People—have, thus far in the history of our State, shaped and

controlled our Public Schools. One of the most talented men, a graduate of Yale College, told me last winter that the System at Yale, in 1854, is substantially what it was 200 years ago ! And such has been the source of the shaping and controlling of our Public School System : a System which is but one respectable remove from barrenness. It is now a System of vassalage : but it is as sure as that there is a God, that the REVOLUTION is speedily to come ! We, the People, can't afford longer to play "second fiddle" to incorporations which lazily remain in the same shell, for 200 years ; so we shall certainly soon have the Laws of Electricity, in reference to the Human Constitution, investigated in our Public Schools. It will be done, just as soon as the State frees its skirts from all connection with Colleges and Academies, and leaves them to manage their own business in their own way.

But about Electricity. There are some proofs that there is Electricity in the Human System. It must be there, of necessity, if the doctrine be true, that Electricity permeates every particle of the Universe, like the Omnipresence of the Deity. If I knew them all, space would not allow me to give them all. I will state one or two. The effect of an Electrical Battery upon the system, proves that it is a good conductor. The fact, that

when a person is put in the "MAGNETIC STATE"—or, to suit the most ignorant and captious, I will say, in a "state differing from the ordinary one"—it is done in the same way as you magnetize a "Horse-Shoe Magnet"; and the further fact, that the magnetizer restores the person to his usual state, in the same way as you demagnetize a "Horse-Shoe Magnet," proves the existence of Electricity in the System, and that, Electrically, the brain is constructed on the principle of the "Horse-Shoe Magnet." The wonderful *power* of Electricity, we all know. The lightning's flash admonishes us in that regard. And now, is there a great deal of Electricity in the Human System? Let the following, from the Albany Daily *Knickerbocker*, of April 28, 1853, answer the question. I will only add, that these experiments were made in some of the most intelligent households in the city of Albany, as I happen to know from the best authority :—

"AMUSEMENT FOR THE WOMEN FOLKS.—The readers of the *Knickerbocker* who use gas can successfully perform an experiment which will prove amusing, if not surprising, to those who have never witnessed it. The gas can be lighted by frictional electricity, excited by a lady's ordinary fur muff. Thus—place four tumblers upside down, upon the floor or carpet, and upon these lay a board or other substance, to stand upon, within reach of the burner. Upon this insulated board let a person stand, and a second person take the muff and rub it a number of times down the back of the coat of the first, by which he or she (if it be a lady with a woollen shawl on) will become charged with electricity sufficiently to light the gas with the tip of a fin-

ger, as effectually as if done with an ignited match. To perform the experiment well it requires three persons, one to turn on and off the gas, for if done by the person insulated and charged, he will not only catch a shock, but discharge the electricity before applying it to the gas. A number of persons can participate in the amusement, at the same time, by insulating themselves, and joining hands. Let the friction of the muff be applied to the person furthest from the burner, until all become charged, and the person at the other extreme can light the gas, all feeling a sensible shock, at the time of ignition or discharge of the fluid."

Can there be a doubt then, that here is an agency, which, *acted on by the mind which is THE power of the Human Constitution*, affects our daily condition? If there is no doubt of that, would'nt it be a good plan to know something about it, even if the *principles* of ciphering should be taught, and so we CIPHER a little less? And what sort of a figure does that man or woman cut, who offers to *teach a school*, and does not know anything about the relations of Electricity to the Body and the Mind? Let the New-York State Normal School answer that question.

"THE MAN WHO TAKES HOLD OF THE PRESENT AND MAKES THE FUTURE, DOES EVEN BETTER THAN HE WHO RECORDS THE PAST.—[Great applause.]"—"Mr. Tomlinson's" speech at the celebration of the first Semi-Centennial Anniversary of the New-York Historical Society, Nov. 20, 1854—as given in the N. Y. *Tribune* of the 21st.

118. SCHOOLHOOD, now, is war on Vitality ; and what of vitality is not extinguished, is cramped

and moulded into fixed shape in this machine, called a School. So we have machine Lawyers and Doctors, Preachers and Teachers; machine Farmers, and machine Mechanics; machines in politics and machines in religion; machines in social and domestic life—marching with guaged step through life, to the tune of ideas begotten in the brains of such men as Newton, Bacon, Brougham, Jefferson, Jackson, Clay and Webster, with the same sense of the vitality of those ideas as the mill-stones have of the nutrition of the corn which passes through them into meal.

WHY is this so? Because they do not REASON when in School. *There*, they take the Schoolmaster's *say*: and hence, through life, they do *what they are fitted to do*—follow the *say* of other Schoolmasters.

119. *About Development.* SIZE is one of the elements of power, in the Human Constitution. Our present School Policy of Six Hours a Day, diminishes the size to which the scholars would otherwise attain, and so far diminishes power. It is the same as with a steam-engine. Vitality is the steam—the power—of the System. One steam engine is 4 horse power—another 10. Why? Because one is larger than another—you can make more steam in it. In this case, size is the

exact measure, for both are made not only on the same models, but of exactly the same material, and of the same quality. As it is with the steam-engine, so it is with man : as it is with the manufacture of steam, so it is with the manufacture of Human Power : all other things being equal, Size is the measure of power. Six Hours School a Day, prevents the Vital Organs from growing big enough to make men and women of 10 horse power, so they have to be content with 4 horse. The Growth, and consequently, the Size, of boys and girls, can be determined by the treatment we give, as well as those of calves and lambs and colts. Six Hours School a Day makes One Horse Powers.

We now know nothing of the majesty of human power in its calm repose, or in its lightning energy. We don't know anything about human development : about MANHOOD and WOMANHOOD. It is all half way work, and "I guess so," "May be so" : little indeed of that mental power that knows a thing is so, because it knows exactly *why* it is so, and, "calm as a summer's morning," knows of no shock of elements that can disturb its position, after asserting it. How much do we know, in our country, of such development? And why not? Because, in attempting to rear the super-structure of character by mental development, we

do as the Egyptians would have done, if, in building their Pyramids, they had reversed the order, and put what is now the apex at the bottom. Mentality is the apex, not the substratum of the human constitution: it is the last, not the first. We go at the mind, as though it was the beginning, middle and end, of human development: the all in all. But this is not true. *The manifestation of mind depends on the body.* We may disregard it, just as long as we please, by having School Six Hours a Day, instead of Three; and we can just so long continue to be content with a race of men and women of One Horse power.

120. REST, is an institution. Its laws may be disregarded, but not evaded. The "pound of flesh" they will have, for it is so "nominated in the bond." And REST was not designed by the Architect of our beautiful Nature, merely for the restoration of our exhausted energies; for "*exhausted energy*" is a libel on that Nature, whenever and wherever it occurs. *Rest was designed as a state for the free and spontaneous and exuberant play of the natural forces:* as the season in which to accumulate a Surplus of power, which shall strike telling and effective blows in the hour of effort. Such is the natural law of human rest and human action—trampled under foot as it is,

in derogation and desecration of their own God-like natures, as well by the Head-Workers as the Hand-Workers, in our country. Man now comes as near beauty and perfection of development, as would the budding rose, were it pressed to the earth under a flat stone. And yet every unmistakable symptom of fatality to wisely founded hopes, is made the theme of fireside eulogy; and the innocent victim is goaded on by the intoxicating cup of flattery, till the lambent flame of vitality serves but to light, to the observer, the wreck that has been made. PARENTS! I admonish you, that REST IS AN INSTITUTION.

Now let us see what is the law of mental effort. If we can find that out, we can tell about how much effort will be wise. The mental faculties are all involuntary in their action, as much so as the lungs, or heart, or stomach, or liver, except the Faculties of Causality and Comparison, or the Reasoning Faculties. Now, what prompts these Involuntary Faculties, on which ALL impressions are made, to action?—and what gives them energy and power? It is *desire*. God has secured the well-being of the individual, and of society, by making happiness reside in activity of the Faculties. It follows, that Energy and Power will continue so long as desire continues—and no longer. *Then it follows, that what work a scholar wants to*

do, is profitable—and that none other is. It is spontaneous desire, that gives these Faculties Power : when the Desire to act is gone, Power is gone. And it forever remains true—for it is a law—that *the exercise of mind, because the individual desires to exercise it, is the ONLY profitable exercise.*

121. DULL CHILDREN.—Some of the most eminent men of ages were remarkable only for dulness in their youth. Sir Isaac Newton in his boyhood was inattentive to his study, and ranked very low in school until the age of twelve. When Samuel Wythe, the Dublin Schoolmaster, attempted to educate Richard Brinsley Sheridan, he pronounced the boy an "incorrigible dunce." The mother of Sheridan fully concurred in this verdict, and declared him the most stupid of her sons. Goldsmith was dull in his youth, and Shakspeare, Gibbon, Davy, and Dryden do not appear to have exhibited in their childhood even the common elements of future success.

When Berzelius, the eminent Swedish chemist, left school for the university, the words, "Indifferent in behaviour and of doubtful hope," were scored against his name; and after he entered the university, he narrowly escaped being turned back. On one of his first visits to the laboratory, when nineteen years old, he was taunted with the inquiry whether he "understood the difference between a laboratory and a kitchen." Walter Scott had the credit of having "the thickest skull in the school," though Dr. Blair told the teacher that many bright rays of future genius shone through that same "thick skull."

Milton and Swift were justly celebrated for stupidity in childhood. The great Isaac Barrow's father used to say that, if it pleased God to take from him any of his children, he hoped it might be Isaac, as the least promising. Calvius, the great mathematician of his age, was so stupid in his boyhood, that his teachers could make nothing of him till they tried him in geometry. Carracci, the celebrated painter, was so inapt in his youth, that his masters advised him to restrict his ambition to the grinding of colors.

"One of the most popular authoresses of the present day," says an English writer, "could not read when she

was seven. Her mother was rather uncomfortable about it, but said, as everybody did learn, with opportunity, she supposed her child would do so at last. By eighteen, the apparently slow genius paid the heavy but inevitable debts of her father from the profits of her first work, and, before thirty, had published thirty volumes." Dr. Scott, the commentator, could not compose a theme when twelve years old; and even at a later age, Dr. Adam Clark, after incredible effort, failed to commit to memory a poem of a few stanzas only. At nine years of age, one who afterwards became a Chief Justice in this country, was, during a whole winter, unable to commit to memory the little poem found in one of our school books.—*Journal of Education*.

122. *Teachers.—The Voluntary Principle.—Folly of the People, and its Fruits.*—How are Teachers now managed, and how are they treated? They are managed as you would an iron turning-lathe, which is constructed and worked on the principle of cutting off so much every time the shaft of the lathe goes round. That is the present idea of a School Teacher. That he is a machine, the same as an iron turning-lathe is a machine. That he is to turn out children, just as the iron lathe turns out specimens of iron and brass. I infer the idea, from the way he is used. I infer the cause, from the effect. The people treat School Teachers just as they do any piece of wooden or iron machinery—they treat their children as they would an iron bolt to be turned—keep them in the machine so long, and then call them finished—and therefore it is fair to infer that they regard them as machines; or, Parents

being reasoning animals, would not *treat* them as machines. Now, I protest against this whole thing. I insist that a Teacher is a rational being. That he is a being of impulses. That he is a being of affections. That he is capable of ambition, of pride, of hope, of sorrow and of joy:—and of despair, as well. That he is a reasoning animal. That, with all those qualifications, it is ABSOLUTELY NECESSARY to the highest development of the Teacher's powers—to his highest success—that he act on the VOLUNTARY PRINCIPLE. That you set him to work, and dismiss him when you choose—he is of course to leave when he chooses—and *that you then let him manage the school as he pleases*. He takes the responsibility. He is to meet it, or fail to meet it. He is to gain honor, or dishonor. He is to stay, or to remain. He is sure to be kept, if he does well—to leave, if he does not. Before him, on one hand, are honor and good-will and profit, as the prize; on the other, failure, loss, and pity. On one hand, is great reward—on the other, great loss. On one hand, Hope—on the other, Despair. On one hand, Joy—on the other, Sorrow. *How will the Teacher act?* He will act with a will—with a purpose. He will act with telling energy, for his actions will come from the elastic and powerful and life-giving promptings of his own nature. The proof of

what he does, or what he does not do, will be found *in the quality of his work*. If at 3 o'clock, he finds, from the state of his own feelings or health, or from that of the scholars generally, that the school had better be dismissed, he does so.* If, at another time, he wishes to take the children into the fields, for the purpose of talking to them about the works of Nature and their laws, he will do so. Why? Because he thinks it best. It is done on his own responsibility. The parents and those who pay him, are to judge of him, by *what he accomplishes*, not by how he has done it. He is free as air: he soars like the eagle, and with the eagle's strength.

How is it now? You have him in at 9—there he must stay 6 allotted hours, *nolens volens*; that is, whether his will or his judgment say he must stay there. And he must hear just so many lessons, every day: as if Jeems and Jane “did not read but once,” this afternoon, the thing is to be looked into—a “blow up” had—and if the “Master” does that again, he will “walk Spanish.” And the school-master *hears* “Jeems” and Jane, as regularly as the ticking of the clock, and all is well. And so on. If he goes through the mechanical round as the iron turning-lathe does, and nothing outrageous is

* NOTE.—This was written May 9, 1852—three months before I set out on Three Hours School a Day.

done, why, the Teacher goes on to the end of his engagement, and all is satisfactory—leaving the children, it may be, as well as he found them; may be not. What is there to call out his powers here? How can they be called out? You might as well expect of the horse on the wheel of the tread-mill, the graceful and powerful antics of the free ranger on the lawn, as that a Teacher, thus working by the guage of a machine, set by yourself, can or will manifest the living and wonderful energy, which free, Voluntary Action, alone can give, and is almost sure to develope. Give him his own work to do. Make him responsible. Let him do it in his own time, and in his own way. The magnetic bond of reciprocal interest and good-will, then binds him to you;—not the heavy, galling fetters of Slavery.

No two persons can teach alike, and teach well; for there are no two who are alike in Temperament and Organization. But the only point I wish to present, is the amazing difference in **STRENGTH**, between the **VOLUNTARY** and the **COERCIVE** Principles in human action.

123. *Genius and Talent*.—Genius originates: Talent acts on what has been originated. Genius invents and explores: Talent gathers up and profits. Genius is poor: Talent is rich. Genius

creates resources, where, to the eye of mere talent, nothing is to be seen. Genius is inspiration : Talent is calculation. Genius knows by intuition : Talent, by seeing and reasoning. Genius declares : Talent investigates. Genius pronounces : Talent reasons. Genius flouts experience : Talent swears by it.

124. *Mirthfulness—Merriment—Laughter.*—Nature has provided the Faculties and the function. Therefore, Laughter, Merriment, Mirthfulness, are wise. Grown up people go to hear a grown up man Lecture, and if he says any thing witty, odd, or grotesque, they will laugh, and stamp, and clap their hands, interrupting all proceedings and thought by their uproarious noise and confusion. And if the Lecturer happen to make them laugh a great many times and very loudly or excessively, so that the waistbands of the men and the belts of the women, if not their ribs, are in danger, why, the Lecturer will stand a good chance to be puffed as the very best of the season : while the poor children in the wooden prisons called school houses, must not laugh once in ten years !

When did Nature make this difference between children under five feet high, and children over five feet high ? Never. Both, then, cannot be

Nature. Is *either* of these Nature? If either, which? This question ought to be answered. But suppose we say that the action of the tall children at the Lecture Room, is Nature. Are we to infer that the frigid, rigid and frozen manner of the School Room, is begotten by the idea that Nature can be improved on? Is the conceit indulged that here, Art can be wiser than Nature? I am not talking with those who have never taken even a peep at civilization, and who really believe that man was born into the world to fight Nature, and not to obey her, and so think they are doing God service in tormenting the life out of children, by scolding, and looking, and whipping their arms and legs and lungs and tongues into a state "AS STILL AS DEATH." I wonder it never occurred to these people to put a flat stone on the heads of the innocents. If the conduct here set forth of the old folks is Nature, then we are to follow that; if that of the young folks be Nature, we are to follow that: "If the Lord be God, follow him: but if Baal, then follow him."

No Teacher is fit for his charge, who does not once in a while bring out uproarious laughter from the whole School, which will shake every cobweb out of them. It is true, that a jaded pack-horse, under the Six Hours a Day System, can hardly be expected to excite the Faculty of

Mirthfulness, because his own is below par. Let him do the best he can. It is a mistake, that it is "vulgar" to laugh—to laugh right out—to laugh loud—to laugh good and strong : to laugh till you get over it. It is "vulgar" only in Miss Nancys to laugh : it is proper that *they* should only smile, or rather simper. There is more uplifting of the Moral Nature, in one good hearty laugh, than in all the frowns that have been exhibited on the brows of stolid Selfishness since Adam and Eve left the garden.

125. *Kaleidoscope Philosophers.* It is claimed that Locke, and Reid, and Brown, and Stuart, and Abercrombie, are Mental Philosophers. Their writings are dignified with the title of Mental Philosophy. Their books are taught from in all the Colleges, Academies, and Universities, and High Schools, and Select Schools in the country ; and the labor the teachers and scholars perform over them, are styled "exercises in Mental Philosophy." Now I propose to say that this is all a farce—a humbug. I undertake to say that neither of these men ever wrote a System of Mental Philosophy. What is Philosophy ? It is Natural Law. *How do you ascertain Natural Law ?* In only one way. By observing facts. By observation of facts by different men. When they

find that in a great number of cases, the same facts are attended by certain other facts—that certain things invariably produce certain other things—we then infer and declare that such is the Natural Law. That such is the mode in which Nature acts. Now, the Human Mind is governed by laws as fixed as those which govern Soda and Acid, or red hot iron. Yet when or where, did Locke, Reid, Brown, Stuart, or Abercrombie, in such a manner as above described, ascertain the first law of the human mind? Never! If so, how could they disagree? Do men disagree as to the natural laws of Soda and Acid?—one of whose laws, every one has seen so often demonstrated to the eminent delight of his hot and parched throat? Not at all. Yet why do we not have Locke's, Reid's, Stuart's, Brown's, and Abercrombie's *Systems of Soda and Acid*, as well as Locke's, Reid's, Stuart's, Brown's, and Abercrombie's *Systems of Mental Philosophy*? Can there be two contradictory Truths in reference to the human mind, any more than with reference to acid and soda? Can there be two different Systems of Mental Philosophy, and each be true? *These men differ in their so-called Systems*, each from all the rest: and while by no possibility can more than one be true, the fact is, that all are false. They are not Inductive Philosophers. They are *Kaleido-*

scape Philosophers. A Kaleidoscope is an instrument like a section of a spy-glass tube, and is so made,—I don't know how—that if you turn it, either more or less, a million of times, *a changed combination of colors will appear.* This represents precisely MESSRS. LOCKE, STUART, REID, BROWN, ABERCROMBIE, and all the rest of that School, in the manufacture of what they and their disciples term the “Philosophy of the Human Mind.” One of them takes a look at this or these facts in the operation of the Human Mind. That is to say, he turns up his Kaleidoscope or Organization of Involuntary Faculties, and then takes a peep through it with his Intellectual Faculties. He finds things so and so: being a logical man, he reasons on the Figures as they appear in his Kaleidoscope, and comes to such and such inevitable conclusions. Those conclusions are salted away as so much Mental Philosophy, “by JOHN LOCKE.” And so John Locke goes on for twenty years, more or less—and in this way manufactures a “System of Mental Philosophy, by JOHN LOCKE.” And then along comes Reid, Brown, Stuart, &c. One of them takes a look *at the same facts* that LOCKE looked at on the first trial, through the KALEIDOSCOPE or Organization of his own Involuntary Faculties, which is very different from that of Mr. LOCKE's; when lo! the FIGURES are

different! The KALEIDOSCOPE has taken a turn, and the Figures are changed! The logic of our new man being as sound and vigorous as the logic of Mr. LOCKE, our new manufacturer of Mental Philosophy is necessarily impelled to a different conclusion from Mr. LOCKE's. And so on, to a million: each KALEIDOSCOPE of Human Faculties would be found differing as the Figures differ in the Kaleidoscope proper: and consequently the writings of no one can be taken or regarded as PHILOSOPHY. Each one arrives at results different from the others. It could not possibly be otherwise. All they can do—all they pretend to do—all they want to do—is each to look at mankind through *his own* KALEIDOSCOPE. And so they go on, taking observations, with great patience, and when they get a Book full, each calls his own work a "System of Mental Philosophy"—the different "Philosophies" being necessarily as discordant as the original combinations in the several KALEIDOSCOPES which produced them, were dissimilar.

In a word, in this School for the manufacture of Philosophy of the Human Mind from the IMPRESSIONS OF THE MANUFACTURER, each one looks through *his own* Kaleidoscope for his PREMISES. Each one's Kaleidoscope differs from that of each and all the rest. Then, if the Reasoning Facul-

ties of all be sound, it inevitably follows that the "Philosophy" of each *must* differ from the "Philosophy" of every one of the others.

— These men, some of them, were men whose mighty mental powers filled the world. Most of them wrote before the Science of Man was discovered. They made magnificent use of their own gigantic powers, according to the lights mankind then had.

126. He related an anecdote to show the difference in bringing up of people in America and Europe. Not long since, in Boston, a very corpulent woman wanted to get into an omnibus, but finding it impossible to get through the door of the vehicle, she gave up the idea, and Washington street roared with laughter for a quarter of a mile. As a contrast, a very corpulent lady of Paris was anxious to go to the Opera. She knew that it would be hard work to get through the door of the opera house. She had her valet in front to pull, and her maid behind to push. There were thousands in the Opera house to witness the scene, but no one laughed—not even a smile could be seen upon a single face. Verily, the Opera was better educated than Washington street.—From sketch of WENDELL PHILLIPS' Lecture, at Syracuse, Nov. 24, 1854, on the "Social Life of Europe."

127. *Cultivate Music.*—Music is the soul of war—of the battle field. In half-civilized countries like the United States and England, War could not be carried on without Music. It exerts a magic power. Martial music, so-called, stirs the blood to deeds of daring. Now, let Music do its almost omnipotent work in the other direction. TIME, and TUNE, and NERVES, are there. Let the

flute, the harp, the violin, and whatever instrument, and above all the voice, be cultivated to the utmost, in School and out of School,—first, last and in the middle : that is, along with the other powers. It will do for Brotherhood, what Martial Music does for the devil.

The Albany Daily *Knickerbocker*, of Nov. 30, 1854, takes this view of the matter :—"If you "would keep spring in your heart, learn to sing. "There is more merit in melody than most people have any idea of. A cobbler who smooths "his wax ends with a song, will do as much work "in a day, as a cordwainer given to 'ill-nature "and cursing' would effect in a week. Songs "are like sunshine, they run to cheerfulness, and "so fill the bosom with buoyancy that for the "time being, you feel like a yard of June, or a "meadow full of bobolinks. Try it on."

128. *Whip children*, and make them feel mad, and bad, and cross, and ugly, in order to make them kind and good !

129. *Word and Style Education*.—The devotion of youth to acquiring a knowledge of words from the "roots" to the branches, and in "polishing," as it is called, the manner in which they shall be used, reminds me of a man who would spend a

life on a casket, and at the end be destitute of treasure to deposit in it. How much more beautiful is a diamond in a rough setting, than a pomace stone set in pearl ?

130. *Superiority of Self-Made Men.*—Two reasons : The necessity of Self-Action, gives more of it. It is Self-Action alone that educates or strengthens. And the other reason is, they follow the impulses of their own nature, in what they do, and in what they don't do.

131. *Little Kindnesses.*—We can not often do a great favor. We can do small ones. Little kindnesses are the flowers which make our pathway through life redolent of delight.

132. *Prison Uniform.*—Visited Auburn Prison, to-day, October 20, 1851. It always makes me feel indignant to see the striped "uniform" of the prisoners—it is so mean. It is like spitting on a man after you have knocked him down.

✕ 133. *What must a Teacher be ?*—It is not every person who is fit, or who can be made fit by any possible training, to be a Teacher. To be a REAL TEACHER, he or she must have that physical and mental development that makes them feel plea-

sant and joyous. If they are so, they will delight to see the children pleasant and joyous. If not, not. It is a principle of human nature that we like to see people in the plight we are. If we are down-hearted, sad, and half-miserable, we can not enjoy in others the sport, the joyous life, the free spirit, the gladsome eye, and the beaming, exuberant smile which seems to dance through every fibre and pulsation of the System. Unless we feel so ourselves, we can not enjoy this: and therefore, unless we feel so, we shall not make others feel so. There should be no "let up" on this point, with those who employ a Teacher—for Three Hours School a Day, I mean.

134. It is to make men—not to stuff them—that we want schools.

135. CHILDREN at 3 to 10 years old, should be like our ideas of "Aldermen"—so fat as to be rather clumsy.

136. *Commendation.*—How few Parents and Teachers there are, who realize the magic power of COMMENDATION! It is indeed magical! It is the electric spark which fires the souls of the young, to most devoted and cheerful effort, in labor or in correct conduct. It magnetizes them,

and fastens them to you. Not a set speech. Do they fail on a thing? Ask them to do it over again. "That's nice"! They are paid!—they are gratified: they are filled with joy and hope, and will try to do it better next time.

137. *How to Write a Speech.*—*How to Write that horror of Schools, a "Composition."*—Suppose I tell those who don't know, how to write an address, with ease and power, and with little of pain to their hearers. First, know something about the subject. No matter, if you have known something about it, and have had thoughts about it, for years. It won't hurt you. It won't endanger your complete success. Indeed, the very fact that you know something of the matter yourself, will even enhance the probability of your instructing, and therefore interesting, others. Thus prepared, the *how* to write it, is the question—and a vital question with those who don't know; and the want of knowing, has, as is expressed in a certain vernacular, lost to the world a "power" of good, solid ideas. Ideas are like bullets. The spot they reach—the execution they do—depends very much on how they are sent. And the brain is very much like a gun—it goes off very much as it is charged. Not to carry the analogy any further, I will say, that the charge of the brain

for sending forth an idea, is strongest, *the first instant you are conscious it is loaded with it*. You say, then, fire it off immediately if you intend to hit the mark or kill the game. So I say. If you don't, ten to one, it will "fall" from the line of "sight," and hit below the mark, or if it hits, will never reach a vital point, and kill your game—even if the game be Falsehood. You have determined to write an Address. Very well. From the hour the determination is formed, keep pencil and paper within reach—in your pockets, always. When you first wake in the morning—while dressing—as you come in to your meals—while at your meals—on a walk—after talking on the subject—at and after any thing which occasions a change in your regular routine of business, aye, AT ANY TIME, you will be liable to find some "stray" thoughts, as those who do not understand the business, still call them, "running through your head" on the subject. Rely on it, they are the pure coin; nor are they astray; so pocket them at once, by putting them, if possible, instantly on paper, without any plan, except "first come, first served"—and keep on at that, till you find your hand stop, then you stop. Stop the instant you have no more to say, and go off whistling about your business. Throw what you have got in your drawer. Go on, and on—never thinking of what

you have written—*when you write*, I mean—and keep on, till you are compelled to fix your speech in the shape you are to read it. You will have a heap—AND IT WILL BE A HEAP OF LIVE THOUGHTS. It will be as well—better—if when you are putting the materials together you are under some kind of pressure, to excite, and therefore to exalt the powers—as for instance, the fact that the paper *must* be ready in a brief space of time. This will so arouse the involuntary or impressible powers, as to inspire with their original life and freshness the ideas that you had written, and give your mind that interest which will make it capable of new impressions—associations—combinations; while you will have the benefit of your intellect to sit in judgment on your work, as you go along. But don't alter much.

138. *Fame*.—The pursuit of Fame, is like climbing a side-hill of hot-ashes: the higher you get, the hotter and dryer the ashes become, and on them you must feed, and the stifling air you must breathe—for the Moral Faculties alone furnish nourishment for the soul, or moisture to slake its thirst. These, are UNKNOWN on the ash-hill of Fame.

To change the figure, the moment the sound of applause dies on the ear of the devotee of Fame

for the last time, the music of that soul ceases forever; for the chords attuned to eternal harmony, set to the key of the "still, small voice," have never been strung. Those who live for Fame, feed on wind; and ever and ever, pant in vain for one drop of living water to cool their parched, shrivelled, shrunken souls.

139. "*Mystery*" of *Managing a School*.—Some think there is a wonderful mystery about MANAGING ("governing" is the usual word) A SCHOOL:—that the truths on which skill and complete success rest, lie down deep in a well, a look at which can rarely be obtained by any. This is all a mistake. There is not one particle of mystery about the matter. *The Children will treat you precisely as you treat them.* LIKE EXCITES LIKE. That's the whole of it—only you will not believe it, it is so simple. If you get up a quarrel with them, they will get up a quarrel with you. If you are dictatorial and overbearing, they will oppose you in the same spirit, and torment you in every way they can. If you are cross, they will be cross. But if you are courteous, polite, kind, mirthful, manly, respectful, just, firm, dignified, forbearing,—*treating them precisely as you wish them to treat you*—you will inevitably get the same back again—from *Childhood*. When you

mix acid and soda in water, you know they will effervesce. Just so sure, just so absolutely certain, is it, that *whatever faculties you exert on another's mind*, will be aroused to activity in that person's mind. It does not make any difference whether the party acted on, be six or sixty—the result will be the same, because the faculties are the same, and the laws of mind are the same, at both periods. Here, lies the fatal error: Many Parents and Teachers—as we are bound to infer from the course they take—seem to suppose that children are a sort of “machine,” different from “human” people. Is not this so? Do they treat any body else as they treat children? Certainly not. Take the whole rigmarole of a modern School, and is there any thing else like it in the history of the whole creation? Would grown up children stand such nonsense and imprisonment? The children are turned out, all “finished,” “fitted” for the business and concerns of life; yet where else in “life,” do we find them under the stolid surveillance, the petty drill, machine attitudes and evolutions? Is it to be found any where else in the whole “bivouac of life?” No where! Yet this farce, is nick-named “*fitting* people for the active sphere of life”(!) Learn or fit a man to do a thing by doing something else! That is, if you want to learn a man how to make

horse-shoes, set him to crimping boots ! That is the logic of the present School System of America ! But, I introduce this here, merely as an illustration or proof *that people treat childhood as any thing but a real live sample of human nature.* By their actions, at the fireside and the School, they seem to think Childhood something else : to be MANAGED on totally different principles. In general,—so far as control or management is concerned—the starting idea, seems to be, *that children are a set of devils.* That the only true way, is to put yourself at the outset on watch for deviltry ;—indeed, in the first place, you tell them you think they are devils, that you expect they will so act, and that you are prepared accordingly. Then, whenever successful in “developing any resources” of that sort, by this system of “prospecting,” as they say in California, you treat them as dumb beasts, and whip it out of them—as you say : I say not. I say you develope it yourself, directly, and then *whip it in.*

This prodigious folly, arises from a prodigious error in Mental Science. All the Faculties at 6 are as well developed as at 60—except the Intellect, and one appetite. The Passions—save one—the social affections—the appetites—the selfish sentiments—the moral sentiments—are all active, keen, strong, as easily and as inevitably arous-

ed, at six as at sixty ; and are governed by the same Laws. The same actions *on* them, will produce the same effects precisely at one period in life, as at the other. The grand and fatal error has been, in supposing that the INTELLECT—*which from its nature and design* is calculated and intended to have power *only* by exercise—is not in Childhood fully developed, *and* that the Passions and Sentiments and Affections are in the same state of imperfect development. Let the reader study this idea. Whether Parent, or Teacher, or neither, it will pay him. It is the error which underlies the mountain curse which rests on the poor innocents, in the “GOVERNMENT” of Parents and Teachers. Do you know how to approach your neighbor, if you wish to get him to do a certain thing, or act in a certain way ? Then you know how to approach a child. Do you know how any body must approach you in order to produce any given result on your mind ? Then you know how to approach a child. It is the Intellect, only, of the child that is not fully developed : though that is wide awake. The Faculties which stimulate to action, are perfect—in full force and vigor—many of them as perfect in the cradle, even, as on the forum or in the shop. And, in one sense, these Faculties are more perfect

in childhood and youth than in grown up people ; for they are as yet comparatively unperverted by the crooks and turns and falsehoods of Selfishness.

LIKE EXCITES LIKE, AT SIX, AND AT SIXTY !

140. *Teacher's or Parent's Conduct—How the Scholar separates the Sham from the Real.*—If you treat a child or youth with *profound respect and consideration*, he will treat you in the same way. But there must be no sham about it. There can be “no cheating round” this board. *Respect is a feeling* : what is meant by “consideration,” here, is feeling. Now I have no doubt at all, that when we address ourselves to another, that there is a direct electrical communication established instantly between the Faculties we exercise, and the same faculties in the other. This is the reason why we know instinctively when another is attempting to “play possum” with us in matters of *feeling*. The Intellect, which has no feeling, attempts to counterfeit the action of a Faculty which has ; but here the cheat is detected at once, *for there is no electrical communication with the faculty of feeling in you*, and therefore that is not impressed. So it will be with you, if your apparent respect and consideration for the scholar be not real. This has caused hundreds to pronounce their attempts—and all attempts—“to

govern by Kindness, a failure." Of course they were a failure. They started to "*govern*," to begin with; and such *patronizing* "kindness" as they dealt out to their "subjects," would be very likely to freeze a Greenlander, instead of thawing a Yankee boy or girl. And so they failed! Of course they did. The power of kindness did not fail, for it can not fail: but the counterfeit did. The idea never once entered their heads, that the scholars were their Equals, and were therefore to be treated as equals; that the RIGHT of the scholar to all the respectful courtesies and amenities of life, *from the Teacher*, is equal to the Right of the Teacher to the same from the scholar. Consequently to all this, in his experimental course of what he terms "*governing by kindness*," he *actually exercises no influence whatever over or with the scholars*. So he sagely concludes that scolding, thumping, and whipping, is the true system after all, as his experience (!) has demonstrated the folly of the other course.

The Faculties exercised in School management by the true Teacher, (the Intellect coming in, as a matter of course,) are Firmness, Self-Esteem, Approbativeness, Adhesiveness, Destructiveness, (vigor of execution,) Conscientiousness, Veneration, Benevolence, and Mirthfulness. These are all *feelings*: as you feel, you act: so the scholar.

He can't help it, for it is a law of his nature. But it is not a law of his nature that he should fully respond to the *first* appeal. It may be so foreign to all his experience, that his incredulity may withhold a response; but nature is true, and your accord will be complete, if you persevere, and habitually treat your scholars with Firmness, Friendship, Justice, Dignity, Respect and Kindness.

141. What does Phrenology pretend to do? *To tell you what you are.* And to what does it appeal for proof to you? To facts. To *you*, it stands just so far as facts uphold it. Now, can anything be conceived more absurd, lilliputian in brain, or infidel in faith, than hostility to, or denunciations of, Phrenology? God himself has declared Man to be his highest work. How small must be his respect for the Deity, who denounces and ridicules the study of His highest work! What would be thought of the intelligent (!) man, who should denounce the study of the Natural History and Philosophy of the horse, the cat, the dog, the sheep, the lion, the tiger, the deer, the beaver, the bee?

142. It is some satisfaction to the friends of Science, that its foolish opponents who refuse investigation, cannot point to any Quality in the Nerve, which carries the news to the mind instant-

ly on your stepping with a bare foot on a live coal, or which as instantly fulfils the command of the mind to take the foot away. It is some satisfaction, that they cannot show any such property in a nerve ; *while this is THE VERY property for which Electricity is most distinguished!* It seems to me that the opponents of the Science of Man, are rather fanatical in denying that Electricity is the connecting link between Mind and Matter.

143. *An Odd Scene.*—Suppose a boy actually does wrong. The whole school know it, and you know it. And then suppose you call to him—not in the barbarian, “guilty of course” style of New-York criminal courts, “stand up!”—but with a cheerful “How is this? I want you to tell us just how this thing is, as you are now presumed to know better than any one else.” After he has stated the case, ask him to give his opinion of it—right or wrong—if either, why. It is understood, meantime, that the whole school over ten years old, is a court. Then you call on another who knows about it—he gives his facts—and argues it according to his view. And suppose a dozen should testify and argue the case. Then a vote of the Scholars over 10, on the right or wrong of the accused in this transaction. Suppose the pretty unanimous vote be, “*wrong:*” do

you believe that a majority would vote that anything more be done about it? Would you vote that there should? But wouldn't such an exhibition now be odd in a Public School of the State of New-York? It would not be odd long, if Teachers would *fit themselves* to teach, by the study of the Science of Man. In two or three hours, spent on such a trial, the scholars would gain more Moral Power, than now they ever gain at School. *with the certain result, not read or*
spelt & then, of then!

144. *Waste of Power, by Teachers.*—Man was made on an equality with his fellow-man. Each one has the same Faculties, and is governed by the same Natural Laws; and therefore, all are on a platform of equality. Now, whenever this Platform of Equality is disturbed, evil must result. The natural law of equilibrium has been upset. The one who rises above this natural plane, and *attempts to control another*, must be unhappy, and the one controlled must be unhappy.

The proposition is, that the natural relation established by the Deity between human beings, is that of equality; and that when that relation is disturbed, evil results. Now, although I am not able to explain the manner of operation, I am able to say this, that all supreme exercise of the passions, is *depressing*. It lowers the vigor and activity of the circulation of the blood. The

whole tone and vigor of the body, is thereby lowered. I say, I can not tell how it is that this cause produces this result. I can only say it does result. As Electricity is the agent of the human mind ; as it is the connecting link between mind and matter ; as Mind is the only active power in the universe, and as all motion results from its action on Electricity ; as Electricity obeys the Mind ; as Electricity circulates the blood in the human body ; I can only say, that the Supremacy of the Passions or Selfish Sentiments, *in itself, destroys the EQUILIBRIUM of Electricity* ; and therefore, the influence upon the natural forces, must be to disturb and depress. Whereas, the Supremacy of the Moral Sentiments, is the condition in which God made man ; is the condition of harmony ; is the condition of Equality ; and therefore, when he does so act, the result is perfect equilibrium in all its forms—and hence, vigor, elasticity, and bounding energy, in the place of depression.

LOVE, in all its phases, is energizing. See what the mother can do for weeks or months or years, for the sick child. See what the spiritual man or woman can do or endure, for love of the Deity. Here is Love in different forms. In each, it gives added power. It is the highest manifestation of the human faculties ; it is that which “worketh no evil,” and therefore is in exact harmony with

the design of the Deity. The Deity could not have had the result otherwise; because He can do nothing inconsistent with himself. So, everywhere, LOVE energizes: HATE, depresses. How do you feel, when you meet a long absent and loved friend, for whom your love is like that between David and Jonathan? You could leap, you could run, you could wrestle—you could do any thing, which requires elasticity and vigor. You can talk like a bobolink. This is Law. But when Hate stirs the soul to its foundations—is in absolute Supremacy, in the form of rage—how is it? Does the pallid, shrunken, rigid, aspen-like man possess increased mental or bodily power? So far from it, he is “as weak as water.” Now this is a practical illustration of the operation of the principle. They are extreme cases, and therefore make it plain, and undeniable.

Therefore, I will conclude by saying, that the principles set forth in this section, show one of the reasons why Teachers are so weary and exhausted by their labors. It shows that, when they *attempt to control children by throwing away the principle of Equality*, this consequence *must* result; that they must be depressed, to a greater or less degree. But that if Benevolence, Veneration, Conscientiousness, Hope, Adhesiveness, Firm-

ness, Self-Esteem and Philoprogenitiveness are Supreme, they energize the System.

If this be true, I will leave it to the determination of the reader, whether there is, or is not, in the present System of control in Schools, a damaging waste of Moral, Social, Physical and Intellectual Power: And whether this is not to be saved by substituting the MANAGEMENT OF EQUALITY in the place of COERCIVE CONTROL.

145. How can a person teach School properly, who does not understand Phrenology? There are the TEMPERAMENTS. He don't know any thing about them. They determine the power of the individual, and the kind of power. One is baswood, one is pine, one is maple, one is ash, one is hickory, another *lignumvitæ*. He don't know but they are all baswood: *he don't know anything about it*. The one who understands Phrenology, as a matter of Science can tell you the precise Temperament of each one; can give you the operation of those temperaments; and the effect of study on each, and the influence of the Temperament in each case in inclining or not inclining the scholar to study and how much it will do to study. Then there are about Forty Faculties. Each one has a distinct set of Functions. Each

Faculty performs its own Functions. It never performs any other. He don't know any thing about all this! These Faculties are what he is to work with and on, and he don't know any thing about them! A law of each Faculty, is, that it is excited to action whenever you address it with the same Faculty. He don't know any thing about that! Here is a class in History. One has Eventuality largely developed—another as sadly deficient, and has large Approbateness. The Teacher gibes, ridicules, or scolds one, as the case may be, for his “stupid” recitations; and discourages the scholar, besides incurring his eternal hate. He knows nothing about that! The scholar knows he has been faithful, and knows every word of the Teacher is unjust. And so on through the whole number of Faculties, and Combinations of Faculties, and the Temperaments, each of which requires distinct and different treatment, in its different developement. “How can a person teach School properly, who does not understand Phrenology”?

But the beauty of it, is, that every Teacher can *fit himself* in the Science of Teaching, whether he live in a palace or log hovel. COMBE's *Constitution of Man*, COMBE's *Phrenology*, some of the FOWLER's works on *Temperaments*, and Dr. DOD's on *Psychology*. Read them—you understand as

you read, and then your School, and all other human beings you meet, are an open book for your daily study and entertainment.

146. LOWELL MASON closes a letter to the N. Y. *Tribune* of the 25th December, 1854, as follows:—"I am most friendly to the proper introduction of Music as a School Study, but should be sorry to see it degraded to a mere means of entertainment. Let music entertain, indeed, and especially *let it always please the pupil*, yet not more so than reading, or grammar, or arithmetic. All these studies should be made to please; and if they are not so treated, *something is wrong*, in the teacher, or in the condition of the school."

147. There are but two Principles of human action: One, is SELFISHNESS—the other, isn't.

148. The FOWLERS say, in a card:—A good Phrenologist, will prove it to your own consciences, by delineating your character, talents and peculiarities, far more accurately than your own mother could do. He analyzes all the human elements and functions, thereby showing of what materials we are composed and how to develop them. The Hon. Horace Mann remarks:—"I look upon Phrenology as the guide to philosophy

and the handmaid of Christianity. Whoever disseminates true Phrenology is a public benefactor."

149. *Laughter—Again.*—Don't People laugh at home? Good people, I mean. Bad people don't laugh much. Don't good parents laugh with their children? Don't they make them laugh? Don't they say things, and do things, to make them laugh, from tickling their little sides, to telling them funny stories, and showing them funny pictures? When does the heart of the father and mother leap for real, pure joy and thankfulness, as when they see John and James and Mary and Lizzie and Kate, gamboling like frolicsome lambs, their little chubby (they *ought* to be chubby) faces, swelling with delight, and their ringing laugh making the air vocal? Why is all this, if it is not proper for children to laugh? And how is it with the grown up children, when they go to a Lecture—a Lecture by some famous and learned man? When he says a witty or an odd thing, are they not sure to laugh?—and do they not look mighty good natured after it? The Lecturer, too, tries to say things to make them laugh. The thing is so: there's no use trying to dodge it. Every where on the face of the footstool, people are to be free, easy, natural and happy, except in the School Room! There, all must put on a

long face, as though one had been guilty of some crime!—and if there is a departure from the required length of countenance—if nature is permitted to chalk any short curves or angles in the face—they are sure soon to be straightened out. And we learn children, from the hour they enter these juvenile prisons to hate them, and to prize a release or even temporary escape from being shut up, as those in bondage among the Israelites hailed the year of Jubilee!

I say, therefore, that the demeanor of the Prison, and of the man-of-war quarter-deck, is not the proper demeanor for the School-Room. I protest against the whole system of Autocracy installed there, as a violation of God's laws, a high crime against Man. Will any Teacher tell me it is necessary to preserve such "Order?" So it is, for a tyrant or a fool: for a being in human form, without the sympathies or the intellect of a man. But the Scientific Teacher, looks out with a clear eye upon the beautiful handiworks of God under his charge, and finds that each was created with the Faculty of MIRTHFULNESS. He finds that among the functions of that Faculty, are merriment, smiles and laughter. He finds further, that the exercise of those functions, acts like magic in diffusing with vigor the electricity and blood equally through the System—putting it in the

best possible working order. He finds, also, that the confinement of the body to that bench, and of the mind to that book, furnish precisely an occasion for this shaking up. And he therefore finds, that if, by any turn of wit or oddity, he can get a good, hearty laugh from the whole room, he is fulfilling the ORDER established by Deity.

What you do to and with the child in the School Room, does not end there. If it did, the whole matter would be comparatively unimportant. But, always and everlastingly recollect, that LIKE BEGETS LIKE, in all the Mental operations of Man. If I did nothing by this Book, except to *impress* this Truth on all not already impressed—to make it ring in their ears day and night—to make it stand before them like a Drummond light, as a perpetual Monitor whenever they go to speak to a child, or to do any thing to it—if I only did that, I should be satisfied with my labors on this Book. Whatever Faculties *you* exercise, will be aroused to activity in the Child. Activity gives them strength—gives them Power. It is thus you make a mark on those children, never effaced till the grave closes over them—aye, through Eternity. An Engraver for Eternity, yet, from ignorance, will deface his tablet! Not many knowingly will do that. Then as you lay your head on the pillow, Teacher, remember that LIKE EXCITES LIKE,

in the World of Mind, and say whether, if there be *any way* of learning the Functions and Laws of each of the forty Faculties, you can *afford* to neglect its improvement. I leave it with you.

150. *What is it—in a Word—that a Teacher needs to Know?*—"I wish," said a lady friend and teacher to me to-day, (Aug. 17, 1851,) "*you would tell me what you would do in School—how you would manage.*" "I cannot tell you," I replied; "I could not tell till the occasion arose, what I should do." What a teacher needs to know, is the laws by which the mind and body are governed. He needs to understand the relations of body and mind to each other. He needs to understand every Faculty, just as we understand different species of plants. He needs to know what each Faculty is, what its office and functions are, and what it takes delight in doing. He needs then to know the laws which govern all: As, that like excites like: activity strengthens and inactivity weakens each Faculty: that the faculty which is the strongest, whether by nature or cultivation, governs the rest, and thus determines the character, &c., &c. In addition to this, he needs to have practical Phrenology enough at command, to enable him to determine the exact balance of Faculties, and thus to know the leading or controlling element of each

scholar, his capabilities, and his main characteristics. Thus fitted, the Teacher has what he needs, and what is indispensable, to wit: Whatever he does in School, to one or to all, he knows *why he does it*. He is certain what the result will be; just as certain as he would be of the act of holding his finger in the blaze of a candle. This is what he needs to know. Then the question, in every case, as to whether he shall do this or do that, is to be decided by the end he wishes to gain. He says to himself, if I do this, such will be the result; if that, so-and-so will result; which of these do I wish to bring about? The instant that is determined, he knows what to do; just as in Chemistry, a third article is produced by the combination of two others. This is precisely what a Teacher, in the first place, needs to know.

151. *Regard all as Equals—Its Fruit.*—A young man told me to-day that “he had come to regard every person he met, no matter what his business, condition, or color, as his equal, and to treat him kindly as such.” “That’s good,” said I: “all the happiness a man can possibly gain from his relations with others, is to do just as he would be done by. Every time a man treats another with scorn or contempt, he cuts off a source of human sympathy, and has one source of happiness less.

It is the same as though happiness was coming to us like liquid in a hundred little pipes, and the brain was the reservoir: all these could make it full, and to have the highest happiness of which we are capable it must be full. So by treating one man with scorn, we cut off one, with contempt another, with coldness another, with haughtiness another, with indifference another, with hate another, and so on till half or all the pipes are cut off: how is the pool to be filled to make happiness for us ?”

152. *Climax of Meanness.*—If there be one human being meaner than another, it is him who will unjustly or oppressively rest the weight of a feather upon one who is weaker in mind or body than himself. None but a craven spirit will do it. It is the hyena, not the lion.

153. *Is Education Understood ?*—I ask this question plainly, bluntly—“ *Is Education understood ?*”—and I mean, by those who claim to be the intelligent minds of America ? I ask the question, so that each will answer it for himself. If it is not understood, is it not time that something in earnest is done ? By being understood, I mean, as Chemistry is understood, as Natural Philosophy is understood, and the like. Education rests on Natural Laws, the same as Chemistry and Natural Philoso-

phy : Laws, in which there is no more " variable-ness or shadow of turning." Then why cannot it be understood as well as Chemistry and Natural Philosophy ? Will Parents, for their love of their children, make themselves thorough masters, as they easily can ?

154. *Keep a Daily Journal.*—Record Thoughts and Events. It is a wonderful School from 16 to 21. The struggle of life—the war of toil and of pride—has not commenced ; and the first pure cravings of the mind can be noted : and these notations will exert a powerful influence in after life, in the midst of temptation. You can see what you *was*. It is the "mirror up to nature." You can note your departures from *yourself*. It may serve to recal you. At all events, with the poetry of your life thus recorded, you must be transformed, you must become base, recreant, before you can look upon this record with indifference. Besides, it *gives* you the art of putting your thoughts easily and naturally on paper.

155. It is a horrible thing to have the sense of Fear instilled into the minds of children : Any other fear than the fear of doing wrong. The consequences are most appalling, and follow the unfortunate victim to the grave. It makes

cowards, dastards, deceivers, hypocrites, knaves, villains. It sends a chill of horror through my veins, when I go into a School Room and see at a glance, from the deportment of the scholars, that they are governed in their actions by the sense of fear of the Teacher. I cast a glance through the future, and see how fear will destroy all that ingenuousness which leads to the frank and plump acknowledgment of a fault, to the manly and firm maintenance of Truth, and which is at once a safeguard and crowning beauty of character. You make them lie, now—you compel them on pain of brutal looks, brutal words, or brutal blows, or brutal penance, to lie, cheat, dissemble; deceive.

156. *Education a "Profound Subject."*—So is setting an egg on end: easy, when understood. The subject of Education is no more profound than the raising of corn, or the making of shoes.

157. *Ask Children, not Command them.*—You are reading at a fireside, where there are children. They play and make more or less noise—because it is nature for them to do so. But it is necessary for you who read and you who listen, to have quiet. Ask them to be still, and give the reason why you ask it. Don't command them. Why

not? Because, by a law of Nature, like excites like. If you ask, and give the reason, you excite the same faculties you exercise—Veneration, Benevolence, and order, Causality and Comparison and Adhesiveness. This is inevitable. Then you excite a disposition—nay, a desire to comply with your request. Why? Because all the faculties are positive. When excited, they demand gratification, and that can be had only in action. So to gratify their faculties, they will keep still. The intense desire for activity, may make them forget in a little while; but, then, ask again. Say,—“My Son, we can not hear when you are making so much noise. We will be through, by and by, and then you can go at your play again.”

Why not Command? Because like excites like. If you command—if you say, “John, stop that noise: I will not have it!” (and so on, and so on, according to the quality of the vinegar)—you excite Self-Esteem, Approbativeness, Combativeness and Destructiveness, and these compel the child to disobey you if he can. The question is then purely one of force. If the child knows you are the strongest—are firm and persistent in your purposes—and fears your inflictions for disregard of your command, he will obey: if not, not. These faculties, too, are positive. When

aroused, they demand gratification. They are the antagonistic faculties: given to protect against the unjust consequences of assault. They are the anti-submission—the anti-complying, the anti-gratifying, the anti-concurring, faculties. You command. You arouse these faculties. You wonder you are not obeyed! You castigate, in some form, and from arousing, inflame them. You still wonder that you are disregarded!

158. "PHILLIPS, SAMPSON & Co., also publish *"The Elements of Intellectual Philosophy.* By FRANCIS WAYLAND, D. D., President of Brown University, author of *Elements of Moral Science, &c.*; a "work designed as a Text Book for Colleges, Academies and High Schools."—Advertisement in Boston Adv., Dec. 7, 1854.

There it is! "Colleges, Academies and High Schools!" But how is this? Are the millions in our Public Schools, CATTLE, that they can not understand the "Elements of Intellectual Philosophy"? Are they cattle, that they do not need the knowledge? If they are human, do not the Scholars in Public Schools, need a knowledge of the "Elements of Intellectual Philosophy" as much as the Scholars in "Colleges, Academies and High Schools?" Do these latter maintain that they "are the people, and that wisdom will die with

them :” that they alone, of all the population, are capable of understanding the “Elements of Intellectual Philosophy”? If not, why was not this book “designed for the Public Schools,” also? How true was my declaration, that Colleges and Academies never did, and *never will*, aid Public Schools!

159. *Every Day, Ask of School, the Why of some One Thing.*—To tell, of your own motion, the reason—the why—of any thing, is to reason. Exercise in reasoning, gives strength, facility, skill, power, in reasoning.

160. “*Programme.*”—A Teacher who would say to me, that he and the scholars had spent the hours allotted to School Exercises for one Term according to *any Programme whatever*, I would use my influence to get him appointed to a place suited to his capacity, as for instance, Clerk of a lime-kiln, or to give oats to the horse once in so many hours. A horse is far more like a machine than a man is; and besides he has no immortal soul, and none of those high intellectual powers and tastes, which fit man for such exalted pleasures, and which so greatly enhance his physical enjoyments. A man with no more originality, with no more impulse for the good of the children, with no more knowledge of the demands of their na-

ture, should be placed where he may watch physical nature in one fixed, eternal round : as stolid, as he would, if in his power, make the innocents under his charge.

161. FORCE, in the control of human beings, amounts to just this : It arouses in the one attempted to be thus controlled, the same faculties you exercise on him ; and makes him *feel* that he would do just to you as you do to him, if he could. So we know the influence this has on the mind. But you say, you make the child obey. Yes, you do. But suppose by your side, stood a spiral spring, and that with your hand, or a whip or a ferule, you should apply force enough to press the wires together. You desired them to be together, and they have obeyed you. But take off your hand, whip or ferule—withdraw the force you applied, and where is it ?

162. *Liars*.—Nine-tenths of the liars who infest society—who destroy their own peace, and happiness, and that of others by this wretched vice—are made such by Parents and Teachers. Children are brimful of CONFIDENCE. They love to trust. But for the folly and inhumanity they meet in their path, it would be the same at 21, and so on through life.

Parents and Teachers make liars of children by the false manner and spirit in which their errors and short-comings and peccadillos are treated. When a child is thus voted delinquent, the Parent or Teacher *assumes* that the child is guilty; and by the preliminary treatment, if the child is guilty, places him in this position:—"If I tell the Truth in regard to my wrong, I shall be rewarded with a violent scolding, or peevish Caudle lecture, with frowns, indignant, oppressive silence, and the total withdrawal of sympathy, or with loss of food, loss of sport, with a dungeon, or with the whip. If I tell a lie, I *may* escape: I can no more than suffer." Such is the position in which people place children when they do wrong; and still some are so senseless as to wonder that so many of them are liars, when they come to manhood and womanhood.

163. *Forgiveness*.—Is it wise to "forgive and forget" insult and injury? Did Christ have regard for the interests and happiness of men and women, when he said: "But I say unto you, Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you, and persecute you." What must be the opinion on this point, of those who believe Him infinite in Wisdom and Justice and

Benevolence? Were these words of Christ in harmony with the law He has written on the Nature of Man? To ascertain that, is one of the noblest purposes for which Reason was given. "Come, now, and let us Reason together, saith the Lord."

Now what commentary do Facts and Reason furnish upon the unqualified command of Christ? It is natural for Combativeness, Destructiveness, Self-Esteem and Approbativeness, to wish to "give it to 'em" when we are injured or insulted; to injure them in return; to "punish" them, as we call it. These Faculties thirst for Revenge; to them it is sweet; they "roll it as a sweet morsel under the tongue"; the desire grows stronger by the continuation of its indulgence; and Firmness keeps them to the work, with some for days, some for months, some for years, some for life. "*Revenge is sweet*" to these faculties; it is their natural function; it is their law; they can not seek anything else; they can not act in any other way—*when they have the supremacy*. You must and will be revengeful, so long as you allow these Faculties to rule you.

But turn the tables. Elect another sovereignty. Declare a new government, with the Moral Faculties supreme. Install Conscientiousness, Venera-

tion and Benevolence as your rulers, and how changed the scene! What is Revenge? It is to do an injury to another. Will Conscientiousness—will Veneration—will Benevolence—allow you to do this? *They* say you shall treat that person justly, respectfully, kindly, *at all times*. It is their law: they can not possibly make you wish to do any thing else. The Intellect will decide that no good can come from injuring another; that the second wrong is no more or less than a wrong. And Facts and Reason declare, that, in the Constitution of Man, the *Moral Faculties and the Intellect should have the Supremacy*.

Thus it is seen that the command of Christ, and the law of man's nature, are in perfect harmony. If a man say he will "forgive and forget," he can. It will be hard at first. The battle of Supremacy will be contested. But the second will be less ferocious; and each success paves the way for a new and easier triumph. By keeping under—by silencing—the Faculties which demand gratification in Revenge; by condemning them to inactivity, like an arm kept perpetually in a sling, they lose the power to assert and maintain Supremacy. The work is done. You are a happier as well as a better and a stronger man: you look upon everything about you with a delight to which, under another rule, you were a stranger. You feel

as much fresher, and cleaner, and stronger, as he who puts on a clean change of linen, when that abandoned had been on too long. It is the handsomest speculation any man or woman can go into, who has an eye to the greatest amount of happiness and the very sweetest delights of life.

If these things be so, can the Parent or Teacher find higher or more valuable vocation, than in giving to his or her pupils the *philosophy of Forgiveness*?

164. Colleges and Academies, but establish (through the State aid) an Aristocracy of Words and Technicalities. We don't want the Public Schools inoculated with such stuff. In them, we want Nature, the work of God, supreme. In the Colleges, let Words and Technicalities, the inventions of Man, be supreme.

165. I have found a pertinent and striking illustration of the prevalent Error in the Science of Man, pointed out in Section 139, viz: The idea, that the Faculties of Children are not fully developed: that the Involuntary Faculties—which are 19-20ths—which receive all impressions, are not as perfect in young children, as in grown up children. (Only one exception, out of about forty!) I find the Illustration of this ERROR, on p. 128, Vol. III.,

New-York *Teacher*, December, 1854, in an able article on "*The Process of Education*," and it is stated in these words :—

"We conceive that the first step in the intellectual education of a child, is thoroughly to arouse his curiosity. It is well known to all observers of child nature (not to say *human nature*) that the gratification of curiosity is one of the most fruitful sources of pleasure."

The writer of this erroneous, unscientific extract, is a person of most decided talent ; graduated at the New-York State Normal School, in July, 1854, and now occupies a post as teacher in a High School. If the ablest, and those among the Leaders, preach rank Error, what must be their practice ?—and what their influence on the State ? My views are given in 139. It is only necessary to add, that if this writer had studied COMBE's *Constitution of Man*, and COMBE's *Phrenology*, at the Normal School, she would never, after completing them, have again committed this fundamental, fatal and sweeping Error in the Science of the School Room, of making a distinction between "child nature" and "human nature." It is a Falsehood which at one swoop undermines the whole structure of Truth, and substitutes Anarchy for Order.

166. *Equality of Cause and Effect*.—The equality of Cause and Effect ; or the Truth, that, in all the Universe, in all that lives, moves, and is con-

tained in it, the same cause always produces the same effect, is a Truth that we find existing.

167. *What will always be the Quality of Teachers?*

—A great deal is said in regard to the failure of Teachers to be all that is desired—that they “are no better than they should be,” and all that.

All this talk arises from the circumstance—not an unusual one in the affairs of life—that the Effect is mistaken for the Cause.

Now, the simple truth, is, that the Teachers are just as good as the people want. I do not say as good as they need. But it is true, they are as good as the people want. No man capable of reasoning, will deny this. If the people wanted better Teachers, they would have better Teachers. That is the whole of it. And there is one way, and one way only, to obtain better Teachers, and that is to create a demand for better Teachers by paying better Teachers better wages.

168. *Control of Scholars.*—We do not care whether or not we please those who do not manifest love for us ; and we do care very much about pleasing those who do. The law: Like excites like.

I will add here, that some seem to mistake the nature of love. It is never a negation. It does

something. It is positive. It must do something. It is an impulse : it must do. It does not consist in NOT hurting, but in DOING good. Love, therefore, as above stated, CONTROLS.

169. "*Educated*" *Funnels*.—The great body of so-called "men of education," are funnels, who give out, in the thirtieth dilution, what whole and live men have said. Education, now, does not develope. The only men who produce anything—who *contribute* to the aggregate of science and ideas—are the Gideonite band, who are so complete and powerful by nature, *that they can not be squeezed into the prescribed pattern* by the machine called Education. They produce. Now, all the rest are funnels for it to run through.

170. *Forcing Study*.—There are teachers who compel or force scholars to study, and think it does them good! All I have to say, is, that when any teacher does it, he ought to write in his Journal at night—"God never designed me for this business. Amen."

171. *Objects of Science*.—It has ever been set before mankind, that the object of Science is to "soar among the stars," to "ride with the hurricane," and to do all sorts of things, that people

have no occasion to do. So Science has failed to interest mankind. But when its true mission is understood, it will be eagerly sought. When it comes to be known, that not only is there as much Divine Wisdom and as much Beauty in laws which govern the growth of a potato root, as in a fixed star, or constellation of stars, and that also the man who understands the Science can raise better potatoes and more of them with the same labor, it will be sought after.

172. *Stuffing, and Want of Repetition.*—These are the two grand follies or curses of the present mode—not system—of Education. So much is stuffed, or attempted to be stuffed, into the scholar every day, as to destroy digestion; and without digestion, there can be no growth. And so they go on from day to day—from year to year—no repetition, as there should be; and the result is, that at the end of a term, and of school days, they “know enough,” poor souls, as they say, “if they could only tell it”! Give us one thing at a time, and Repetition—Repetition—Repetition—and we will show you powerful, elastic, and well stored minds.

173. *Every man must Educate Himself.*—He cannot go to School always: he must leave at 21 or before that, and go out into the world: leave

School at all events. Here then are the two parts of the Panorama of Life ; 1st part, in School ; 2d part, out of School. Well, now what is the reasonable conclusion ? You will not say his Education is complete when he leaves School ? No. Then he must Educate himself after he leaves School ? Certainly. Then what should he do when in School ? If he do not educate himself in School, how has he been fitted for that work ?

174. *Use of Words.*—In examining this matter, I have come to this general conclusion : That small ideas, feeble and vague impressions, and little thoughts, are expressed in big words ! And that large ideas, vivid and strong impressions, and great thoughts, are expressed in little words. Daniel Webster made a speech at Buffalo, on the 22d day of May, 1851, of nearly two hours, on the political state of the country. Certainly no greater topic could occupy the mind of Daniel Webster, than this. I have counted the words, and they are in number, 8,822. Of these, 6,371 are Monosyllables !

175. *Emulation.*—Emulation is the parent of dishonesty. You offer a child or youth a prize, and he will get it—honestly, if he can—but get it. Acquisitiveness, Self-Esteem and Love of Ap-

probation, are stimulated to the highest activity—the moral Faculties not stimulated at all—put to sleep—the Selfish gain the ascendancy in activity, and what is the consequence? If a lie is needed, a lie is furnished. If necessary to do injustice to another, to secure the Prize, injustice is done. If duplicity, hypocrisy, meanness, fraud, false pretences,—whatever may be found in the catalogue of human depravity short of horrid acts of overt crime—if any or all these are needed to secure the Prize, any, or all are brought in aid. Why? Because the Selfish Sentiments and Propensities—and the Selfish Sentiments and Propensities only—are appealed to when the Prize is offered. They only are stimulated to activity. Talk about your “noble ambition,” and all that: it is just as noble as sublimated selfishness. It is neither more nor less than that. What Moral Faculty is called into exercise, in such a contest? What Moral Faculty is to be gratified by success, in this rivalry? Is it Conscientiousness?—Veneration?—Benevolence? Does Conscientiousness find gratification in a *triumph* over another, by means either fair or foul? Does such triumph warm Veneration into a genial glow? Do we feel more respect for our rival than we did before? Does he feel more for us? Does a triumph pro-

duce in the mind of the Victor, the ecstatic joys which excited Benevolence alone can give ?

Parents and Teachers must look the Philosophy of Emulation straight in the face. If the legitimate offspring—aye, the inevitable tendency—of Emulation, excited by Prizes or tangible Rewards of any kind, be Lying, Deceit, Hypocrisy, Meanness, Treachery, Injustice, Fraud, Pride, Scorn, Contempt, Egotism, Vanity, and *Want of Sympathy or Brotherhood of Feeling*, then those who do not want to raise such fruit, should not plant the seed. Men do not “gather grapes of thorns, or figs of thistles.”

176. *That's Right*.—If those two words, in reference to the conduct and achievements of scholars, were heard in school ten times a day, where they are now heard once, I had almost said ten times the advance would be made. This I do know, that the Happiness of the Scholars would be ten times what it now is. It will be a happy day, when criticism and discrimination, shall find its laurels in discovering and recognizing beauties as well as defects.

177. *“You will hurt yourself the most.”*—At all times, by every illustration in your power, be ready to make plain to young children, that whenever they do anything they know they ought not

to do, they are sure "to hurt themselves the most." Occasions will occur often enough when you can drop a remark, and it will not be lost. The beauty of this, is, that the principle, in operation, comes home so that you can make them feel and understand it. I will barely add, here, that I have the smallest possible idea of sermons to young children, those who think differently, are in conscience bound to preach them.

178. *Repulsion and Adhesion.*—There are two classes of Social Faculties: one to Attract—one to Repel. Which class of faculties is exercised, in the past and present System of intercourse between Teacher and Scholars? The teacher goes into the School—the first thing is, by acts, looks and words, to proclaim his *superiority*. This does not attract. The next is to speak sharply, harshly, look frowningly, and slap or whip severely, those who do wrong—according to his "code." These do not attract. The next thing is always to treat the scholars as though they had no desire to be about as good as they can be. This does not attract. The next thing is to treat them with distrust, as though as a matter of course their first wish and purpose was to annoy and cheat the Teacher. This does not attract. In the next place, Teachers never have any talk with the

scholars, as their uncles and aunts do, when they come to see them. This does not attract. In the next place, they never visit the folks at home, as a matter of neighborly sociability, to exchange the greetings and compliments of the day. This does not attract.

Now is it any wonder that the scholars do not particularly love or respect such a teacher, do not love to be where he is, and that they regard the School with that feeling of repulsiveness which they *must* have, so long as it remains a law of the human mind, that "like excites like"?

Every one will draw the reverse of this picture, and its results, for himself. All I ask of the Parent or Teacher is, to ever bear in mind that there are two classes of Social Faculties. The one, to Attract, which is for a state of friendship. The other, to Repel, which is for a state of war. *And each can decide for himself which class predominates in his case.* The former never will, however, in a Teacher in whose head still remains the miserable delusion of the *inferiority* in Rights of Children to his own great I-AM-ATIVENESS.

179. "*You must pluck up the Weeds of Vice, BEFORE you plant the Seeds of Virtue.*"—So say the old Kaleidoscope "Philosophers," to this day. But Philosophy teaches better things. It teaches

that Virtue, is the supremacy of one set of Faculties, and that Vice is the supremacy of another set. Philosophy shows how the Faculties which establish the supremacy of Virtue, can be made strong, and to desire activity, which is absolute triumph.

As to "plucking": In reference to scholars, the idea seems to have been, that Vice should be absorbed by the bark of a birch rod.

180. *Pity*.—No man or woman is fit to take charge of a School, who, in Intellectual conviction and in feeling, has not drank in the full Philosophy, and attained the Power, of warm, earnest PITY for those who do WRONG.

181. *Boys and Girls*.—WOMEN, they say, are not as smart as MEN. May be they are not. But Girls are as smart as Boys. What boy, at school, ever thought the girls in the school were not as smart as the boys? What Teacher ever thought so? If so, how came they to be placed in the same class, in every study, with the same allotment of lesson? When and where, in this competition, did the boys of a school ever prove themselves the smartest? *No matter what the study is*, at school, the girls are always even or ahead in the class. This is simple matter of fact, known to everybody who ever went to school. But you

say to me, Men are smarter than Women. Suppose I say so, too. And why? Because when the girl leaves school—the moment she pretends to call herself a “Woman,” it is “good-bye” to the exercise of her intellect, and to all impressions of a character to call for a vigorous exercise of her reasoning powers. She must not express an opinion on political questions: that is unfeminine: that is not the “feminine element”! Oh, no; if she has an opinion, at all, it must be on gew-gaws, puddings, or the latest fashions!—on the cut of So-and-so’s coat or bonnet, or the color and set of Mrs. So-and-so’s dress. That is “feminine”: but an opinion on politics, morals, or religion—that is of the masculine gender. Not to stop to discuss this, I wish merely to say, that when the girls leave school, the Intellect, for life, CEASES TO ACT, and therefore ceases to grow, and therefore the MEN are smarter than the WOMEN, because the men use their Intellect.

But do you say, that there are certain plodding, long-headed matters, requiring long processes, of regular steps of investigation and reasoning, to which women are not competent? Do you say so?—and do you believe so?—and is this really so? Indeed! And what then? Why, women *will let them alone!*—that’s all. Did you ever know a Woman who was a Blacksmith? But you

know that women are postmasters, merchants, farmers, tailors, milliners, clerks, copyists, teachers, concert singers, actors, doctors, preachers, lecturers,—and why? Why these, and not Blacksmiths? Because they want to be the one, and do not want to be the other. Because they obey the law of Nature—and that is to do what they desire to do. If there are certain things in mental labor that women can not do, let no old foggy be alarmed—they wont do them. If they attempt them, they will soon quit: for want of pleasure will go with want of power for success. The Almighty has arranged this matter perfectly. He has made it a law, that pleasure can not be derived from undertaking to do what we have not the power to do with success: and it is also a law, that pleasure does follow activity in what we have the power by nature to do well. And, moreover, power or fitness and *inclination* go together. And still moreover, no one but the individual can judge or determine this matter—any more than another can say what dish on the table you relish best for dinner. To attempt one, is as absurd as to attempt the other. Here, then, we have the whole matter. All we have to do, in the premises, is to let every individual, occupy his or her powers and faculties of body and mind, according to these laws, and it will all be right, just as certainly as

that fire will continue to scorch your fingers if you put them in it. In the unutterable depths of his folly and stupidity, Man interposes, saying, in more than words, that "the Deity did not know how to finish and regulate his work"—and above all, that which they declare was "Heaven's last, best gift to man." Singular contradiction. Wonderful, indeed, that of all the works of an Infinite Creator, the last alone can not safely be governed by the laws of its own being!

182. *Public School Policy*—EDUCATIONAL SURVEY.—I recommend most respectfully and unqualifiedly, that the State of New-York enter upon an Educational Survey. That this Survey embrace all Schools organized under its General Laws for the promotion of Public Education, and no other, except unincorporated or "private" Schools. That the idea of this Survey be, that it shall occupy Five Years. That a certain number of Educational Engineers shall be appointed; enough, in about two years, to make a Report on the whole State. That they shall be paid an equal and liberal salary. That the State shall be mapped into Districts, for this Survey; and each Engineer assigned to specified territory. That the Appointing Board consist of Three Persons, to be entitled the New-York EDUCATIONAL SURVEY COMMISSION.

To secure personal responsibility, the vote on each appointment, and on every question of Policy as to the Regulations of the Survey which may be left to them, shall be by Yeas and Nays, and shall be published in the State Paper. That this Commission shall have a Clerk, whose duty it shall be to record, in a permanent book, a full Report of the doings of the Board, which are to be read and approved in the usual manner, and to be open to every human being in the State. That the men who compose this Commission, should be of Opposite Classes of mind. I would have a known Progressive, a Conservative, and a *Moderado*. Two must concur in every appointment. *The vote on rejections not to be published.* That the Engineers thus appointed, should be men who instinctively take an interest in the Education of Children; who are out-door men, and not book worms; who observe the doings of to-day, and who are never on their knees,—with their backs on the present and the future—in worship of what the heathen of Greece and Rome said and did; men who learn from books, but many fold more from nature, by original observation and thought. Not necessarily speechifying men, but men who can talk freely with their neighbors, and understand and be understood: and who can be interested in, and have the tact to promote and make

interesting, a *Conversational Meeting* at the School House, or at the hospitable fireside of a farmer, mechanic, or merchant. Each Engineer must go with memorandum book and pencil in hand.

What he sees—what he hears—what he thinks—we, the whole people of the State, are to know. He is to make a note, daily, of what opinions he hears—of the plans he hears suggested—of the arguments he hears advanced—and of his own conclusions or reflections. He is to visit all the schools in his District; to note down in each case the character of the building and lot; the number of Scholars under eight years of age; the age of the Teacher, and how many terms taught; the studies that the Teacher deems himself competent to manage successfully; the studies pursued, and the number, except Reading, Writing and Spelling, pursued by each; the state of advancement; the *manner* in which the studies are taught; and such other matters as seem desirable to the Engineer. These are all to be transferred into the Engineer's diary, which shall be a convenient and permanent bound volume, furnished by the State, and which, when filled, shall be the property of the State. In this, the Engineer shall keep a daily Journal, Sundays excepted. Thus, so far as he goes, the Engineer's diary, *will show the exact condition of School Education, as relates to Children,*

to Teachers, and to Parents, in each District. This Journal to be written in a plain hand, so as to be easily available for purposes of copying, making abstracts, or otherwise. The Educational Survey Commission, by the same vote as in conferring the office, to have unconditional power to revoke any appointment they may have made. I would have the Engineer's Diary, of a size that it would last for six months only, or less. From these Diaries, as thus sent in, let a competent man or men prepare such of the materials as he or they may deem fit, for a firmly bound Semi-Annual volume by the State, for each School District in the State, containing the diary in full, or in part, of each Educational Engineer, for the past six months. By this, each School District, in due time, will be informed of the Educational Condition of every other School District in the State. They will also have the Plans, Ideas, Arguments, Opinions, Feelings, and Desires of the people of every other school district. After two years, I would change the districts of the Engineers, and let one go over the ground another has traversed before him. And so, for five years, let the Reports come in, and semi-annually let them be placed in the hands of every human being in the State.

We want no more Tinkering !

APPENDIX.

[From the Syracuse Daily Journal, August 28, 1852.]

SCHOOL ATTENDANCE—ONE SCHOOL SESSION A DAY.

MR. EDITOR:—From the Report of a Committee of the Board of Education, published early this month, I learn that there is great complaint in regard to the *Irregularity of Attendance* of the Scholars in our Public Schools, and as to Tardiness.

There can be no manner of doubt, that these evils are truthfully, as they are most ably and eloquently pointed out, in the Report of the Committee of the Board.

But at the same time, it is a matter for rejoicing, and not lamentation. It shows that Nature is stronger than School Regulations. And whatever Regulations may be adopted by any Board, or by any authority, what is true now, will continue to be true to the end of the Chapter, so long as the absurd, ruinous and ridiculous system of confining children, in summer, to those "tight air" School Rooms, for six hours in a day, is persisted in. And may it ever be so! Three Hours a Day is as long as any human being, before maturity of bodily growth, ought ever to be confined to a School Room; and in the course of that, there should be two recesses of a quarter of an hour each.

Such of the people of this country, as are not compelled to rely on the manual labor of their children for their support, are Schooling their children to death. They are raising a generation of slight, frail, flimsy, shrunken, nervous men and women, with no physical stamina whatever. At 4 years of age—certainly at 5—the little innocents are crammed into a room where the air is almost bad enough to put out a lighted candle, and there, except when nature occasionally "gives out," they

are kept 6 hours in a day, and 10 months in a year—kept from exercise at the *very hours* when the laws of Physiology declare they should exercise—until they are from 15 to 21, and then what are they, physically or mentally? As destitute of stamina, of vigor, of power of endurance, in the one, as of elasticity, originality, and self-reliance and independence in the other.

The main business of children is to grow. Whoever interferes with that—with the greatest perfection of solid, stalwart, physical developement—on whatever pretence, shows that he is utterly unfit for their control or care. So far from securing to a child higher mental capacity, by this quack attempt to cultivate the mental, to the extent of one hour, or a day, or a week, at the expense of the physical, the very purpose in view is defeated with the most absolute certainty. For the first requisite of a sound and strong mind, is a sound and strong body; for the manifestations of mind depend on the body.

Now, does he who shuts up young boys and girls from 5 to 15 years of age, in one of those "tight air" rooms, in one of our barns, *alias* School Houses, violate these laws, or does he not? Not only this, but shuts them up, from 9 to 12 A. M., and from 2 to 5 P. M., at the *very time* when the laws of nature demand that they have extensive exercise in the open air? Is this wisdom, or is it folly? It is wisdom, if feeble, nerveless, shrunken chests, be wisdom. If an erect form, a large and broad chest, and an iron frame, capable of mental and physical endurance, be wisdom, then the present system of management, whether nick-named Education or any thing else, is the supreme of folly.

The children know enough to stay away, from such a body-and-mind-killing system, as the Report already referred to, abundantly shows. And so long as the present "treatment" continues, they will show themselves sharp enough and wise enough to continue to do so.

Again: The Folly of the present system, is as apparent in reference to Teachers, as to Scholars. Of all

pursuits, Teaching is the most exhausting. If a Teacher does his or her duty—*if good for anything*—the labor is constant exhaustion of the brain—or, in other words, exhaustion of the Electric Power of the System. When the electric power is exhausted, the power of body and mind is exhausted. It is a living fact, that the great share of Teachers—not all—after a few years' service, find their health impaired. This would not be the case, if they taught but one session a day. The balance of the day could be devoted to exercise in the open air ; to study and reading ; and what would be more valuable, to mixing with society and learning by observation, those lessons in regard to practical affairs which would be used as illustrations in the otherwise mechanical "A B C" round of instruction so often to be met with. They would come to the work every day, not only refreshed both in elasticity and electric energy of body and mind, but with knowledge gained for illustration and interest.

How is it with Clergymen ? Do they not always regard *two services in a day*, of an hour and a half each, as exhausting ? Why ? Because of the mental labor—the drain of the electricity of the system. It is proportionately the same with the Teacher. If this is all true, it is quite unnecessary to say, that this exaction of the two sessions a day, while an injury to the Teacher, is not less so to the interests of those who employ him. There can be no more mistaken notion, than to suppose that progress in mental power, or even in learning facts, by children in school, is in proportion to the *number of hours* they are in the School Room. Every person who thinks of the subject one minute, will see that it is in proportion to the amount of time the mind is actively employed. Now, any body who knows anything about Schools knows, as a general fact, that *that* is but a small share of the hours there spent.

But if the children did or could so occupy their minds, for these consecutive hours, under such circumstances of bodily confinement, then the argument would be conclusive, that the present system is a humbug, and what is more, a curse.

For no man living, who is any thing like respectable authority in Physiology, but will declare that such mental labor, during the period of the growth of the body, is inconsistent with the welfare of the body.

If the Schools were kept but One Session a day, they would be crowded, AND WITH REGULARITY. The Children would go as to a delightful recreation, and relaxation—knowing they were not to be stupefied and wearied out by being pinned to a bench or a chair for the live-long day. During the afternoon and evening, at intervals of play, as an equally pleasing relaxation, and looking forward with agreeable anticipations to the pleasant meeting, and not the weary and tiresome meeting, of the next day at the School Room, the lessons are prepared, and being prepared with alacrity and therefore energy, are well prepared ;—and thus, instead of the flinty, and briary, and repulsive “hill of science,” which ignorance of Natural Laws has set up as the road to knowledge, it would be an inviting pathway, adorned with beautiful arbors and strewn with flowers, the onward march being to the melody of murmuring rills of heart-felt ecstasy and delight.

—These are but a glance at the multitude of thoughts which come thronging about this immensely important point in the structure of a School System. This Change alone, would half revolutionize the present unphilosophical and therefore absurd System: would change its torpid stupidity, insipidity and fretful inanity, for pleasantness, energy, buoyancy and power. But the conclusion I adopt from what little I have said, is, that difficulties to the same extent, from Irregularity of School Attendance, will continue to exist, till at least this POTENT cause is removed. For I do not believe the *only other alternative*—that the Teachers have not sufficient capacity, skill and tact, to interest the Scholars—is true.

There is nothing “alarming” in the present condition of things. It is no more alarming than the fact that water runs down hill—for one is as natural and inevitable as the other. An attempt has been made to Educate the

Children to death, and the Children wont stand it. That is all there is about it, except that they never will stand it.

Education is a Science, as well as an Art ; as much so as the Tanning of Leather, the Coloring of Cloth, or the Manufacture of Chemicals: is of course governed by as fixed laws of Cause and Effect. Only men of sublime genius and magnificent talent, can understand this most comprehensive, beautiful, yet simple Science, *without so much as one day's study* of its numerous Laws, or in reference to their application.

But whether understood or not, if we will insist upon every day trespassing on the life-blood of the Scholars, and so wearying Teachers, that they have not the energy or the opportunity to keep up with the times, and with the current ideas and history of their own country and of the world, by associating with the people in the various walks and avocations of life, and gathering new ideas by observation, reading and thought, and new life and vigor and buoyancy by free and active and vigorous exercise in the open air, at hours when such exercise will impart permanent vigor to the frame,—then we may be assured that the Penal Code of Van Dieman's Land will not bring Children to School with Regularity, because the Parents of those Children are, and will ever be, the power of the city. They will therefore never be compelled to submit to any power but their own.

Voluntary, free, cheerful Mental Labor, is the only mental labor that adds strength to the mind, or is of value in the acquisition of knowledge. For Memory is the sum of the latter ; Attention is the secret of Memory ; and Interest is the secret of Attention. As to the truth of this general proposition, there will be little dispute, except among the unthinking and stupid. Then, if so, we have the key to the whole. This simple, yet beautiful and controlling Principle, underlies the whole structure of a true School System.

W. L. CRANDAL.

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